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KAUTHUMA-GṚHYA

EDITED BY

SŪRYAKĀNTA

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“कौथुम-गृह्यम्”

KAUTHUMA-GṚHYA

EDITED WITH INTRODUCTION, NOTES AND INDICES

BY

Sūryakānta, M.A., D.LITT (Punjab), D.PHIL. (Oxon.)

MAYURBHANJ PROFESSOR AND HEAD OF THE DEPARTMENT OF
SANSKRIT AND PALI, BANARAS HINDU UNIVERSITY



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áyan mā́sā áyajvanām avīrāḥ
prá yajñámanmā vṛjánam tirāte ||

RV. VII. 61. 4.

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PREFACE

The present edition of the Kauthuma-Gṛhya is based on a copy[1] of the only manuscript of the work deposited in the Mysore Oriental Research Institute Library.[2] And although the text offered here is necessarily corrupt, injudiciously abbreviated and, at places, hopelessly disjoined, yet I have thought it expedient to offer it to the learned public for the simple reason that there is little hope of securing another manuscript of the work, and that suitable emendations have been proposed in the foot-notes to facilitate understanding of the text.

The *Devanāgarī* copy of the manuscript was ordered, secured and got checked twice in 1934 through the courtesy of my late teacher Dr. A. C. Woolner, the then Vice-Chancellor of the University of the Panjab; and it is my most pleasant duty to record my sincere thanks to him.

The non-mention of the Kauthuma-Gṛhya among the Sāmavedic works enumerated by the Gṛhyakarma-Prakāśikā[2] and the omission of both the Kauthuma-Gṛhya and the Gobhilīya-Gṛhya from the list of the Gṛhya-sūtras given by Vaidyanātha Dīkṣita in his Smṛtimuktāphala[3] should be enough to demonstrate the untrustworthy character of such works, while the desultory nature of our Kauthuma-Gṛhya typifies the *Shicksal* through which this class of works had repeatedly to pass.

The problem of the chequered growth of the Gṛhya-sūtras was familiar to the traditional Vedists and puzzled no less those who have perfected modern scholarly techniques. The researches of Bühler, Oldenberg, Winternitz and Caland were published one after another; but none of these scholars had had time to probe deep into the Sūtra works; and none analysed them in detail which alone could bring out their essentials and thereby establish their chronology at least provisionally. The introduction to the present Volume is an attempt in this direction. I have analysed here the one ceremony, viz. Vivāha, which occurs in all the Gṛhya-sūtras and which, as the source of the Gṛhyāgni, is the one dominant symbol of the erotic, which represents, in the words of the Veda itself, the flowing on of endless life in the form of the familial series of individual existences; and may I venture to add that the results obtained have been unexpectedly

1. See Kauthuma-Gṛhyasūtra; Leaves 24; copy from Mysore; P.L.5 Catalogue of the Sanskrit Manuscripts in the Panjab University Library (Lahore) Vol. II. App. p. 30. See Catalogue of Sanskrit manuscripts in the Govt. Oriental Library, Mysore (1922) p. 68.

2. See Introduction to this work p. 1.

3. See Ravivarmā, Āgniveśya Gṛhya p. 4.

new and rich, signalizing, as they do, for the first time, the true constituents of the Gṛhya-sūtras, the successive strata in their formation, and so too their desultory character, and their chronology, if at all there could be a chronology of the works which have repeatedly suffered much handlings.

This point, obvious from the contents of the present volume, will become still more evident, if a like scrutiny is carried out of other Vedic works; and may I hope, Vedic scholars will henceforth present a more penetrating analysis of the subjects of their research—for it is only after this type of keen, one might almost say ruthless, analysis of the major Vedic works, that we may be in a position to build up the true history of the ancient Indian literature, which is a continuous development, influenced, it is true, in its earliest pre-literary as well as in its latest period by foreign ideas, but, nevertheless developing as a result of the innate creative power in a continued straight line, the end of which presupposes and cannot be understood without its beginning. And it is the close of the Vedic period which had completed its march towards self-fulfilment. Towards the end of the dynamic period of Vedic civilization that had almost worked itself out to the definitive form, we detect signs of exhaustion of the last potentialities of the significant existence of early Indian culture. From this there follows a fact of the utmost importance that what we see in the Indian civilization after the bloom of the Upaniṣads and the rise of the Great Epic is, notwithstanding all the cleverness of the religious, philosophical and sacrificial forms in which it is wrapped, just the old traditional up-and-down of the primitive age again. In other words, Vedic history was willed, post-Vedic history just happened ; so much so that there came a time in the post-Vedic period of Indian history, when the soul of the Indian world became virtually extinct and its physiognomic flair a matter of memory, with the result that India ceased to make a real history and Indian events became void of any deep meaning. To such a colourless period of Indian history do our Sūtras essentially belong ; and colourless in their extant form as they necessarily are, they never try to get behind the formula to the origins ; no wonder then that the minute shades of variations among them are a matter of little consequence to the domestic ritual, which they are all out to describe in detail, enjoining ever on the priest to recite particular mantras at particular ceremonies, ceremonies with which some of these mantras have no possible relation ;[1] some of these mantras not being found in any Saṃhitā, while an appreciable number of these occur in a Saṃhitā, which is different from the one to which the particular sūtra, enjoining their recital, professes to belong ; and this should incidentally suggest that the variety of the Gṛhyasūtras was not solely due to the

[1]. See E. W. Fay: The Rgveda mantras in the Gṛhyasūtras, 1899. Supported by Winternitz (IA, XXIX, 200). Against this see V. M. Apte: Ṛgveda mantras in their ritual setting in the Gṛhyasūtra, B D.C.R.I. Vol. I, 14-44, 127-152; and Karandikar: Ṛgveda mantras in their ritual setting in the Aitareya Brāhmaṇa.

variety of the Saṃhitās, a fact that may also apply to the Śrautasūtras, Prātiśākhyas and even Śikṣās. The most obvious, though not the most significant manifestation of this decline, is the taste for the artificial, both in respect of matter and form ; and it is this taste that has made some of our Sūtras hasty, anxious and confused as to their aim and means and even names.

Confusion of names is found in regard to the Sūtras that go under the names of Kauśītaka and Śāmbavya, Śāmbhavya, Śāmbākhya and Śāṃvāśya, while Gārgya Nārāyaṇa's statement on Āśvalāyana Śrautasūtra[2] means that the Āśvalāyana-Sūtra formed the manual for the followers of the Śākala and Bāṣkala Śākhās of the Ṛgveda and suggests that other manuals may have functioned for the followers of one or more of the different śakhā of a Saṃhitā[1].

Significant also is the confusion of Drāhyāyaṇa Gṛhyasūtra and Khādira Gṛhyasūtra, the two being literally identical, while there is little difference between the Śāṃkhāyana Gṛhya and Kauśītaka Gṛhya of the Ṛgveda, and between the Kāṭhaka-Gṛhya and Laugākṣi-Gṛhya, of the Kāṭhaka-Saṃhitā.

A subject concordance of the Gṛhyasūtras will reveal their great diversity regarding subject matter, while the difference of customs mentioned in them may partly be assigned to the diversity of locality of their origin and development. The marked difference of style in Āśvalāyana and Vaikhānasa—just to mention only two—should not be stressed as determinative of their age; for a particular early style, having become stereotyped, could be used with equal felicity by an author of a rather late date.

The language of some of these Gṛhyasūtras, at places seemingly archaic, is no indication of their age ; it may likewise be another peculiarity of the locality of their origin, as will be clear from a comparative study of the language of the Gṛhyasūtras originating in the South, where grammatical aberrations, partly due to the influence of the Buddhist Sanskrit, are, more or less, identical, and occur in a similar form and number in the works, attributed to Bhāsa. Formations like *pāpīn*, irregular saṃdhis like *prayogocyate*, and wrong use of gender like *viśeṣam* are common in Southern works as also the operation of the process of amplification and abbreviation. Any conclusion, regarding age, drawn from such a material may, therefore, be basically unsound.

I owe this publication to the enlightened courtesy of my friend Dr. Sunīti Kumār Chatterjī, now Chairman of the Bengal Legislative Council and President of the Asiatic Society. In April, 1949, when I

1. See Chintāmaṇi, Kauśītaka Gṛhya Intr. p. XVII.
2. Ānandāśrama ed. p. 1.

visited Calcutta to finalize printing arrangements for my Grammatical Dictionary of Vedic, I requested him to ask the Asiatic Society to publish my Kauthuma-Gṛhya. To this he readily agreed, and here is the result of his magnanimity made mellower by the willing co-operation of the learned Society; to both I tender my sincere thanks.

Sūryakānta

Banaras Hindu University
Nāgapañcamī,
3 August, 1954

INTRODUCTION.

In the introduction to my Ṛk-tantra and Atharva-Prātiśākhya I have shown, in detail, the *shicksal,* to which the Indian tradition—particularly Vedic—has been subjected. The present work will establish that this tradition is not trust-worthy, unless corroborated by positive evidence, both in its literary as well as historical aspects. This is shown by the following:—

The author of the Gobhila-Gṛhyakarmaprakāśikā enjoins on the followers of the Kauthuma śākhā of the SV. a study of the fifty-two texts, which alone, according to him, belong to this school.
He says:—

dvipañcāśad ime granthāḥ śākhāyāḥ kauthumer iha |
proktāḥ sāmodadhau yasmāc chraute smārte suniścitāḥ ||
tasmād vai sāmaśākhāyāṃ granthabhedo nigadyate |
śrautasmārtodite yasmān na muhyeta kathaṃ cana ||
veñāraṇyakam ūho'tra rahasyaṃ gānam ucyate |
chandasy āraṇyake caivaṃ mantraḥ sottarakaḥ smṛtaḥ ||
chandasy āditrayaṃ stobhaḥ sapadaṃ syāc catuṣṭayam |
aṣṭamopaniṣac caiva brāhmaṇe samudāhṛtāḥ ||
nāradī lomaśī śikṣā gautamī ceti vai tridhā |
kalpasūtraṃ tathā kṣudraṃ lāṭyāyanakam eva ca ||
upagranthaḥ pañcavidho nidānaṃ tāṇḍyalakṣaṇam |
anupat syād anustotraṃ kalpānupadam eva ca ||
etad daśavidhaṃ sūtraṃ sāmageṣu ca viśrutam |
ṛktantraṃ sāmatantraṃ ca sañjñālakṣaṇam eva ca ||
dhātulakṣaṇakaṃ ca syād iti vyākaraṇāni ca |
anukramaṇikā ceti naigeyaṃ ca tataḥ param ||
phullaṃ gobhilagṛhyaṃ ca mantralakṣaṇakaṃ tathā |
gāyatryādi vidhānaṃ ca tataḥ stobhānusaṃharaḥ ||

chandogapariśiṣṭaṃ tu gṛhyāsaṃgraha eva ca |
śrāddhakalpe tato vedyāsādhanaṃ gobhilīyakam ||
snānavidhir upākarma śrāvaṇena paro vidhiḥ |
dvipañcāśad ime granthā vṛṣotsargāntagāḥ smṛtāḥ ||
iti *kauthuma*śākhyāyāṃ granthasaṃkhyā yathākramāt |
etān adhītya nikhilaṃ vedoktaṃ jñātum arhati ||

This enumeration puts down Gobhila-Gṛhyasūtra, together with its subsidiaries, as the sole gṛhya work, belonging to the Kauthumas. It does not make even a passing reference to the present work, which avowes itself to be the proper Kauthuma-Gṛhya.

That by a reference to the Gobhila-Gṛhya, the author of the kārikās does not mean present work becomes clear by the following comparison of the contents of the two:—

KauthGS.	GobhGS.
Expiation, general rules and requisites of sacrifice, periodic expiation, expiation for committing various offences, sixty expiatory gods, expiation for transgressing the time and manner of homa etc., contact with sacrificial fire of one who has a second wife, particularities to be observed in connection with arkakanyādāna, ceremony performed after menstruation to facilitate conception, niyoga (?), rites for preserving fœtus, non-longing to be observed by the pregnant woman, or rite for non-destruction of the fœtus ; (in the end of the third	General rules for domestic rites: times for setting up domestic fire, sources of the sacred fire, consecration of the ground and placing of fire on it, setting up of domestic fire at the close of student life or marriage, evening and morning homa ; sacrificial wear (yajñopavita) ; yajñopavitin, prācīnāvitin, and nivitin ; purificatory water-sipping (ācamana), occasions on which water-sipping is to be done twice, daily evening and morning oblation ; offering of all-gods, bali offerings, crop to crop bali, bali to Rudra ; new moon and full moon sacrifices, these defined, preparatory fast for them, time for the preparatory fast and the sacrifice, duties on the fast day, things required for the sacrifice, fast-food, rites on the day of sacrifice, cooking of caru (sthālīpaka) and its preliminaries, nirvāpa and anunirvāpa, abhighāraṇa and pratyabhighāraṇa, spreading of darbha, paridhi, praṇita-water ; consecration of ājya, homas, upastīrṇābhighārita homa, upaghāta homa, four avadānas (cuttings) ; mahāvyāhṛti homa, sviṣṭakṛt ; yajña-vāstu ; concluding rites of Darśapūrṇamāsa ; sacrificial fee ; pūrṇa-pātra ; some general rules. Marriage: marriageable age, auspicious time for marriage ; divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, bride's first bath,

month after conception), rite for securing the birth of a male child, administration of juice of certain herbs in the right nostril of the pregnant woman, parting of hair (in the fourth month), labour-pain homa, bestowing a name (related to nakṣatra) on the child, when his head comes out of the womb ; birth ceremony, (the baby's) looking at the moon, bestowing a name on the child intended to be mentioned at the time of salutation, worship of the moon, giving food to the child (in the sixth month); tonsure (in the third year) ; brahmacarya (rite of celebacy) (8-12 years) together with hair-cutting and other details ; duties of a brahmacārin, expiation for transgressing rules of celebacy, teaching of gāyatrī, rules regarding morning and evening worship, rules for punarbrahmacarya.

setting up of the sacred fire in front of the house, bride bathes again and is presented with new cloth and sits on the right side of the groom, the bridegroom makes ten oblations in to the fire, lājā-homa, pariṇaya, pāṇi-grahaṇa, saptapadi-gamana, carrying away of the bride to a neighbouring house, homa and showing the pole-star and Arundhatī, the couple's food, homa of samaśanīya caru, sacrificial fee, consummation of marriage only after lapse of three nights, arghya to bridegroom, journey to the bridegroom's house, where after reception of the bride by women, homa is performed, the fourth-night rite, consummation of marriage, rite for securing birth of a male child ; parting of hair ; labour-pain homa, and bestowal of a secret name ; birth ceremony ; the baby's first coming out of the house and its looking at the moon ; worship of the moon ; naming the child ; sacrifice on birth-tithi and at the beginning of seasons ; greeting of children on return from a sojourn ; tonsure ; initiation, age of initiation for different castes, social ostracism of the uninitiated ; details of the ceremony of upanayana.

The vratas and duties of a student ; hair-cutting, common features of vratas, Āditya-vrata, Mahānāmika vrata, some general rules for vratas, Jyaiṣthasāmika vrata, opening and closing of study term ; expiations for adbhuta ; graduation bath ; the offering of arghya and riding a chariot at samāvartana ; duties of a Vedic graduate ; three kinds of snātakas ; rites for cows and horses ; śravaṇā rite ; serpent offering ; Aśvayujī rite and first fruits sacrifice ; Āgrahāyaṇī rite ; conclusion of serpent offering, svastarārohaṇa ; moon-at-last-quarter rite (Aṣṭakā), the cake aṣṭakā, the meat-aṣṭakā.

Post-aṣṭakā (Anvaṣṭakya); Piṇḍapitṛyajña and Anvāhārya ; vegetable Aṣṭakā ; animal sacrifice in honour of Pitṛs and Devas ; expiation for failure to clear one's debt ; beginning of ploughing ; five sacrifices in connection with agriculture ; sacrifice to the king of mice ; sacrifice to Indrāṇī ; kāmya rites, general rules for kāmya rites, bhūmijapa, parisamūhana, vairūpākṣa-prapada-jāpa, dīkṣā, miscellaneous, kāmya rites

(for 16 objects); house-building ; sacrifice of cow or goat and balis ; certain balis to be offered every day ; the repetition of the ceremony every year (for 19 objects); grand reception, offering of arghya and madhuparka ; tethering of cow in the north ; the arhaṇīya mutters a mantra standing ; the offering of viṣṭara, pādya, arghya, ācamanīya and madhuparka ; a barber announces the cow and the arhaṇīya asks him to set the cow free, except in a sacrifice, when he asks him 'to do'; persons to whom arghya should be offered ; none should be given arghya more than once a year, except in connection with a sacrifice or a marriage.

It will be clear from the above comparison that the kārikās do mean the proper Gobhila-Gṛhya and not the Kauthuma-Gṛhya, which radically differs from the Gobhila in its contents ; and this, when viewed in the light of the discovery of the present work enables us to postulate: that in the school of the Kauthumas there existed, originally, their own proper Gṛhyasūtra, called Kauthuma-Gṛhyasūtra ; gradually variation in domestic rites, due, chiefly, to the variation of locality, gave rise to a number of Gṛhyasūtras in the same school ; one of these Gṛhyasūtras was complied by Gobhila ; and this, because it was the most systematic and comprehensive, became prominent and superseded, in course of time, the proper Kauthuma-Gṛhyasūtra. And because the author of the above-quoted kārikās was himself a follower of Gobhila, he put down his own Gṛhyasūtra to be the norm for all the Kauthumas.

That the extant Gobhila is of comparatively late origin may be indicated by the inclusion in it of such kāmya rites, as are not vitally connected with domestic life and are not, for that reason, mentioned by major Gṛhyasūtras.

But the admission that the available Gobhila is a late production does not mean that it is later than our own work in its extant form ; for both in its beginning as well as end our work calls itself Kauthuma-Gṛhya and not *the* Kauthuma-Gṛhya-sūtra, a peculiarity which suggests that it is not the original Kauthuma-Gṛhyasūtra, but only a remodelling thereof. That it is, indeed, so is ensured by such expressions as:—

(*a*) gṛhyokte (—tena?) 5.3 (*b*) gṛhyokteḥ 5.15

In these expressions our work seems to refer to a Gṛhyasūtra as authority ; that this reference is to the original Kauthuma-Gṛhyasūtra is indicated by:—

(*a*) *kuthumasya* matād ity uktyā *kauthumaḥ kuthumasya* mārgam ācarati 5.16

(*b*) tasmād dharmaparo nitya*kuthuma*granthābhyāsaḥ 21.10

That the remodelling of the original Kauthuma-Gṛhyasūtra in the form of the present work has been injudicious becomes clear by:—

(*a*) iti samānaṃ samāropaṇaṃ kuryuḥ.

It is customary in Vedic works that they cite a mantra either in sakalapāṭha or a part thereof and put *iti* after it, as an accompaniment of the details of sacrifice. Ignorant of this elementary practice, the author of our work has deleted the mantra cited, but has retained *iti*, that came after it.

(*b*) tatra viśeṣas tū vara-dāna-prayoga ucyate 5.15

The promised viśeṣa has nowhere been stated; obviously the pertinent portion has been dropped out.

(*c*) homaṃ samāpya śiṣṭān apūpaṃ daśakaṃ brāhmaṇe dadyāt 10. 5.

Situate in its present position śiṣṭān seems disjoined.

(*d*) homaṃ samāpya vadhvāṃ punaḥ snātvā 11.11.

There is no connection between vadhvām (vadhūm ?) and the following; the connecting link is missing.

(*e*) triśvetayā śalalyā taṇḍulān tilamiśrān 12.9.

Reading incomplete; all the Gṛhyasūtras prescribe something for the parting of the hair. Cp:—

(1) triśvetayā ca śalalyā yās te rāke sumataya iti GGS. II. 7. 8.

(2) triśuklayā śalalyā prāṇasammitaṃ sīmantaṃ kuryāt JGS. I. 7.

(3) ...phalavṛkṣaśākhayā sakṛt sīmantam unnayet triśvetayā ca śalalyā KhGS. II. 2. 25.

(4) treṇyā śalalyā trīṇi darbhapuñjīlāni śalāluglapsam ity upaniyamyordhvaṃ sīmantam unnayati BhGS. I. 21.

(5) athāsyai yugmena śalāṭuglapsena treṇyā ca śalalyā tribhiś ca kuśapiñjūlair ūrdhvaṃ sīmantaṃ vyūhati AśGS. I. 12. 4.

(6) treṇyā śalalyā tribhir darbhapuñjīlaiḥ śalāluglapsenety ūrdhvaṃ sīmantam unnayati ĀpGS. VI. 3.

(7) treṇyā śalalyā tribhir darbhapuñjīlair udumbaraprasūnair yavaprasūnair *iti* keśān vibhajan sīmantam unnayati BoGS. I. 10. 7.

(8) triśvetayā (ed. triḥ śye—) śalalyā śamīśākhayā sapalāśayā vā sīmantaṃ vicinoti KGS. 31. 3 = LGS. 31. 3.

(9) triśvetayā (ed. triḥ śye—) śalalyā śamīśākhayā ca sapalāśayā... sīmantaṃ karoti MGS. I. 15.

(10) treṇyā śalalyā śalālugrapsaṃ upasaṃgṛhya...ūrdhvaṃ sīmantam HKGS. II. 1. 3. 1.

(11) triśyenayā (—tayā ?) śalalyā śamīśākhayā ca sapalāśayā...sīmantaṃ karoti ĀgGS. 15.

(*f*) rākā ity eke iti 12. 13.

This is meaningless ; but cp. the parallel GGS. II. 7. 7. 8:—

rākām aham ity etayā, yās te rāke sumataya iti............................

(*g*) vadhūṃ dhṛtapātrāṃ kiṃ paśyasīti vācayitvā 13. 2.

The parallel GGS. (II. 7. 10) reads:—

kiṃ paśyasīty uktvā, prajām iti vācayitvā....................................

and this makes the sense clear. Our work has struck off 'prajām iti' and has thus rendered the text unintelligible.

(*h*) daśaya nāpna iti ṣayitvā 14. 1.

Here the object of (pre-)ṣayitvā is missing, for which cp. the parallel GGS. (II. 7. 17):—

vrīhiyavau peṣayet.

(*i*) kṛsaraḥ sthālīpāko vṛthāpakva iti 17. 1.

After *iti* may be supplied uttarataḥ, which is found in the GGS. (II. 9. 5)

ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva ity uttarataḥ.

(*j*) vanyagotre 17. 2.

The full reading is 'svagotre vānyagotre vā' for which cp. p. 19.

(*k*) dāror vā dadyāt 17. 12.

The object of dadyāt is missing.

(*l*) nainaṃ hiṃsīr ity ādarśam 18. 4.

After ādarśam may be added prekṣeta, which is found in the parallel GGS. (II. 9. 13).

(*m*) sūryasyeva dukṛd ā tvā nāvartyaḥ 18. 10.

Correct reading seems to be: 'sūryasyāvṛtam anvāvartasvā' which occurs in the parallel GGS. (II. 10. 23):—

athainaṃ pradakṣiṇam āvartayati sūryasyāvṛtam anvāvartasvā iti.

(*n*) prāṇānām iti 18. 12.

After *iti* the act, to which the mantra is applied, is not mentioned, for which cp. Sāmaśramin on MBr. I. 6. 20.

(*o*) ity ete vāvām ity uccair brūyāt 23. 12.

Anticident of *iti* has been deleted, for which cp. KhGS. I. 5. 19:—

siddhe sāyaṃprātar bhūtam ity ukte om ity uccair brūyāt.

We may be right in attributing these textual blunders to the redactor or scribe of the present work ; but there are deficiencies regarding which it

is difficult to decide whether they are due to the redactor of the present work or they are to be ascribed to the original Kauthuma-Gṛhyasūtra, from which our author has drawn his material. To cite only one such deficiency:—

While treating the tonsure ceremony our Gṛhya says:—

tṛtīye varṣe vapanaṃ kāryam 'ābhyudayikaṃ pūrve'hni 'tataḥ pare' hany uṣasi snātvā yajamānaḥ caturasraṃ sthaṇḍilam upalipya maṇḍalād bahir dakṣiṇenājyāgneyādi sthāpayitvā nāpitaḥ prāṅ-mukhopaviśya tatoṣṇopapātram ādarśo tad anvantarambhāt kacaṃ tatpaścimena darbhaṃ piñjūlī sthaṇḍilasyottare vāyavyādi snāpayitvā raktānaḍuhagomayaṃ laukikatvaṃ kṛsara sthalīpāko vṛthāpakva iti homaṃ mā nāmaśanvadeśe tato gṛhyāgniṃ pratiṣṭhāpya prātarāhutiṃ hutvā vanyagotre sarva ekadeśe kuśalikārayet kecit triśikhāḥ kecit pañcaśikhāḥ yathagotrakulakalpam araṇye keśa nikhaneyuḥ taṃ vinidadhaty eke māṇavakaḥ punaḥ snātvā yajamānaḥ svasthanam upaviśya athopariṣṭād dhoṃaṃ samāpya vāmadevyaṃ gītvā tato brāhmaṇabhojanaṃ tato brāhmaṇabhojanam |

Now compare the parallel Gobhilagṛhya:

athātas tṛtīye varṣe cūḍākaraṇam | purastāc chālāyā upalipte' gnir upasamahito bhavati | tatraitāny upakḷptāni bhavanti: ekaviṃśatir darbhapiñjulya uṣṇodakakaṃsaḥ audumbaraḥ kṣura ādarśo vā kṣurapāṇir nāpita iti dakṣiṇataḥ | ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva ity uttarataḥ ; vrīhiyavais tilamāṣair iti pṛthak pātrāṇi pūrayitvā purastad upanidadhyuḥ ; kṛsaro nāpitāya sarvabījāni ceti ; atha mātā śucinā vasanena kumāram ācchādya paścad agner udagagreṣu darbheṣu prācy upaviśati ; atha yas tat kariṣyan bhavati paścāt prāṅ avatiṣṭhate ; atha japaty āyam agāt savitā kṣureṇeti savitāraṃ manasā dhyāyan nāpitaṃ prekṣamāṇaḥ uṣṇena vāya udakenaidhīti vāyuṃ manasā dhyāyan uṣṇodakakaṃsaṃ prekṣamāṇaḥ dakṣiṇena pāṇināpa ādāya dakṣiṇāṃ kapuṣṇikām undaty āpa undantu jīvase iti ; viṣṇor daṃṣṭro' sīty audumbaraṃ kṣuraṃ prekṣata ādarśaṃ vā ; oṣadhe trāyasvainam iti sapta darbhapiñjūlīr dakśiṇāyāṃ kapuṣṇikāyām abhi śiro'grā nidadhāti ; tā vāmenābhigṛhya dakṣiṇena pāṇinaudumbaraṃ kṣuraṃ gṛhītvādarśaṃ vābhinidadhāti svadhite mainaṃ hiṃsīr iti ; yena pūṣā bṛhaspater iti triḥ prāñcaṃ prohaty aprachindan sakṛd yajuṣā dvis tūṣṇīṃ ; athāyasena pracchidyānaḍuhe gomaye nidadhāti ; etayaivāvṛtā kapucchalam etayaivottarāṃ kapuṣṇikām ; undanaprabhṛti tv evābhinirvartayet ; ubhābhyāṃ pāṇibhyāṃ mūrdhānaṃ parigṛhya japet tryāyuṣaṃ jamadagner iti ; etayaivāvṛtā striyā tūṣṇīm ; mantreṇa tu homaḥ ; udaṅ agner utsṛpya kuśalikārayanti ||

A cursary comparison of the two shows that while the Gobhila-Gṛhya is systematic and complete, our Gṛhya is sketchy and incomplete. The

former cites eight verses for the ceremony, while the latter does not use even a single verse in the performance of the whole rite. It is true that some of the verses cited by Gobhila in tonsure here, are given by our work in the Godāna ceremony at the time of Upanayana ; and here we may not venture to discuss whether the followers of Gobhila use those verses only in the tonsure and not in the Godāna, or the disciples of the Kauthumaśākhā employed these verses only in the Godāna and not in the tonsure. Both may have been using these mantras on both the occasions, the former recording them only for the tonsure, and the latter for the Godāna only ; or again they may have been using these verses only on that occasion for which they have recorded them, because it was exactly this type of difference on such trivial points coupled with the variety of locality that led ultimately to the differentiation of the Gṛhyasutras.

As in the case of tonsure, so in the treatment of other ceremonies our Gṛhya is deficient ; so much so that it does not even refer to so important a ceremony as marriage, the veritable pivot, round which the entire Gṛhya ritual revolves. Such omissions occur in other Gṛhysūtras also ; and the Gṛhyasūtra of Gobhila, whose treatment of domestic rites is so admirably detailed, has chosen to exclude from its contents the Annaprāśana ceremony and has not mentioned Karṇabheda etc., which are treated by other Gṛhya-sūtras. It is feasible—and this is exactly the opinion of the scoliasts—that rites or parts of rites, which are not treated by particular Gṛhyasūtras may be taken over from other Gṛhysūtras, preferably belonging to the same Veda, but if a particular ceremony or a detail thereof is wanting in the Gṛhya-sūtras belonging to a particular Saṃhitā, the loan was permitted even from the Gṛhyasūtras belonging to other Saṃhiās ; and it may have been, perhaps, for some such reason that the author of our work excluded from his scheme the treatment of the marriage ceremony.

Āśvalāyana's[1] remark 'various indeed are the customs of the (different) countries and the customs of the (different) villages' is an historical truism ; and this when applied to the Kauthuma school of the Sāmaveda should suggest that the rise of the two Gṛhya-sūtras, *i.e.* the Kauthuma—and this was, in its original form the norm for all the Kauthumas—and Gobhila, was based, more or less, on the variety of customs that came to obtain among the Kauthumas of different localities ; and this, when viewed in the light of the fact that while Gobhila prevails in the east our own Gṛhya is discovered in the south, shows that the eastern Kauthumas, who in the beginning may

[1] atha khalūccāvacā janapadadharmā grāmadharmāś ca tān vivāhe pratiyāt I. 7. 1; also Āp. I. 2. 15.

have been following the normal Kauthuma-Gṛhya, evolved, later, their own separate Gṛhya in the form of the Gobhila-Gṛhya, with the result that the original Kauthuma-Gṛhya became restricted to the south, where alone it is preserved till now.

And closely bound up with locality as the rise of the various Gṛhyasūtras has been, it was natural for the followers of the Gobhila-Gṛhya to put down their own Gṛhyasūtra as the sole Gṛhya work for all the Kauthumas and deliberately exclude all reference to the proper Kauthuma-Gṛhya if they remembered it or leave it out of account if they forgot all about it. And if the Kauthuma-Gṛhya has suffered oblivion at the hand of the Gobhilīyas in the kārikās recorded above, the Gṛhyasūtra of the latter has suffered the same fate in a statement attributed to Agniveśa, who ignores them both alike. The statement runs:—

athātaḥ sūtragaṇān vyākhyāsyāmah: bodhāyanam āpastambaṃ satyāṣāḍhaṃ drāhyāyaṇam āgastyaṃ śāṇḍilyam Āśvalāyanaṃ śāmbhavaṃ kātyāyanam iti navāni pūrvasūtrāṇi | vaikhānasaṃ śaunakīyaṃ bhāradvājam āgniveśyaṃ jaiminīyaṃ vādhūlakaṃ mādhyaṃdinaṃ kauṇḍinyaṃ kauśītakam iti navāny aparasūtrāṇi ; aṣṭādaśasaṃkhyātāḥ śarīrasaṃskārā iti||

Surely this enumeration of the Gṛhyasūtras, attributed though it is to so high an authority as Agniveśa, is as *willkürlich* as the one given of the Gṛhya works by the author of the Gobhila-gṛhyakarma-prakāśikā ; and if the former is to be rejected on account of the existing variety of the Gṛhyasūtras not mentioned therein, the latter deserves the same fate on account of the existence of the Kauthuma-Gṛhyasūtra, now made available for the first time in the form of the present work.

A word about the age of our work. Like Baudhāyana-Gṛhyaśeṣasūtra our work prescribes *Arkakanyādāna*,[1] a ceremony designed to ward off the evil consequences likely to follow from the third marriage of a Brahman. This ceremony is not mentioned by any other Gṛhyasūtra ; and Baudhāyana-Gṛhyaśeṣasūtra is doubtless a subsidiary work of pretty late origin. Our sūtra, in its extant form, may not be much earlier than the Baudhāyana-Gṛhyaśeṣasūtra. Besides, there is a veiled reference in our Gṛhya to the rite of *niyoga*,[2] which is not found in any other Gṛhyasūtra[3] or a subsidiary

1. Praśna V, Chapter 5. 2. Cp. Text p. 10 line 15.
3. nodvāhikeṣu mantreṣu niyogaḥ kīrtyate kva cit |
na vivāhavidhāv uktaṃ vidhavāvedanaṃ punaḥ||Manu IX, 65. Cp. also III. 173.
4. Cp. Manu IX, 59-64 with Bühler's notes.

thereof. The practice of *niyoga*, permitted by Manu[4] in certain circumstances, though early in its origin, received religious sanction at a comparatively late date; and to some such date may be ascribed our Gṛhya in its available form.

A comparatively late date for our work is ensured by those grammatical irregularities, which are now to be definitely attributed to the influence of the faulty Buddhist Sanskrit. These are typified in:—

Irregular saṃdhi:—

Page Line

4. 12. nirīkṣyamāṇollekhanam (—māṇaḥ—ulle—)
5. 7. samāgrataḥ (= Samāḥ agrataḥ)
5. 14. prayogocyate (—gaḥ uc—)
5. 12. tato kāmaja—(tataḥ kā—)
5. 15. kauthumo kuthumasya (—maḥ kuthu—)
9. 16. brāhmaṇārkaśākhām (—ṇāḥ or aḥ—)
9. 16. prāṅmukhodaṅmukhaḥ (—khaḥ udaṅ—)
10. 4. 11. 10; 12. 6; 13. 1; 20. 11; 21. 16; tatopariṣṭāt (tataḥ upa—)
10. 13. vasumatyā kramya (tyāḥ ākramya)
10. 16. ṣaḍrātro ṛtukālaḥ (—rātraḥ ṛtu—)
11. 7. yajamānodaṅmukhaḥ (—mānaḥ udaṅ—)
12. 2. prākśirordhvamukhīm (—śirāḥ ūrdhva—)
14. 12. uttarato upaviśya (—rataḥ upa—)
14. 13. yajamāno pañcām (—mānaḥ p—)
16. 2; 16; 17. 11; 23. 14; prāṅmukhopaviśya (mukhaḥ upa—)
16. 8. pratyaṅmukhopaviśya (—ukhaḥ upa—)
16. 16. tatoṣṇodakapātram (= tataḥ uṣ—)
18. 7. kuryeti (—kuryāḥ iti—)
20. 7. māṇavakodagagreṣu (—vakaḥ udag—)
20. 11. māṇavako upaviśya (vakaḥ upa)

And with this we come to the question of the relative age of the Gṛhyasūtras. In dealing with this problem we may bear in mind that the earlier the form of a Gṛhya ceremony the simpler and less elaborate it was in its execution. Now, let us apply this maxim to the chief domestic rite, *i.e.* the marriage, the pivot, round which the entire domestic ceremonial revolves. This runs in the Gṛhyasūtras of Āśvalāyana (RV.), Pāraskara (VS.), Gobhila (SV.) and Kauśika (AV.) as follows:—

1. Details; my introduction to Atharva-Prātiśākhya p. 26.

ĀśGS.

u d a g a yana āpūryamāṇapakṣe kalyāṇe nakṣatre caulakarmopanayanagodānavivāhāḥ | sārvakālam eke vivāham | teṣāṃ purastāc catasra ājyāhutīr juhuyāt | 'a g n a āyūṃṣi pavasa' iti tisṛbhiḥ 'prajāpate na tvad etāni' iti ca vyāhṛtibhir vā | samuccayam eke | naike kāṃ cana | 'tvam aryamā bhavasi yat kanīnām' iti vivāhe caturthīm | kulam agre parīk ṣ e t a ye mātṛtaḥ pitṛtaś c e t i yathoktaṃ purastāt | buddhimate kanyāṃ prayachet | buddhirūpaśīlalakṣaṇasaṃpannām arogām upayacheta | durjñeyāni lakṣaṇāni | aṣṭau piṇḍān kṛtvā 'ṛtam agre prathamaṃ jajñe ṛte satyaṃ pratiṣṭhitaṃ | yad iyaṃ kumāry abhijātā tad iyam iha pratipadyatāṃ | yat satyaṃ tad dṛśyatām' iti piṇḍān abhimantrya kumārīṃ brūyād eṣām ekaṃ gṛhāṇe'ti | kṣetrāc ced ubhayataḥ sasyād gṛhṇīyād annavaty asyāḥ p r a j ā bhaviṣyatīti vidyāt | goṣṭhāt paśumatī | vedipurīṣād brahmavarcasvinī | avidāsino h r a d ā t sarvasampannā | devanāt kitavī | catuṣpathād vipravrājinī | alaṃkṛtya kanyām udakapūrvāṃ dadyād | eṣa brāhmo vivāhaḥ | tasyāṃ jāto dvādaśāvarān dvādaśa parān punāty ubhayataḥ | ṛtvije vitate k a r m a ṇ i dadyād alaṃkṛtya | s a daivaḥ | daśāvarān daśa parān punāty ubhayataḥ | saha dharmaṃ caratam iti prājāpatyaḥ | aṣṭāvarān aṣṭa parān p u n ā t y ubhayataḥ | gomithunaṃ dattvopayacheta | sa ārṣaḥ | saptāvarān sapta parān punāty ubhayataḥ |

PGS.

ṣaḍ arghyā bhavanty ācārya ṛtvig vaivāhyo rājā priyaḥ snātaka iti | pratisaṃvatsarān arhayeyuḥ | yakṣyamāṇās tv ṛtvijaḥ | āsanam āhāryāya 'sādhu bhavān āstām arcayiṣyāmo bhavantam'iti | āharanti viṣṭaraṃ padyaṃ pādārtham udakam argham ācamanīyaṃ madhuparkaṃ dadhimadhughṛtam apihitaṃ kāṃsye kāṃsyena | anyas tris triḥ prāha viṣṭarādīni | viṣṭaraṃ pratigṛhṇāti | 'varṣmo'smi samānānām udyatām iva sūryaḥ | imaṃ tam abhi tiṣṭhāmi yo mā kaś cābhidāsatī'ty enam abhyupaviśati | pādayor anyaṃ viṣṭara āsīnāya | savyaṃ pādaṃ prakṣālya dakṣiṇaṃ prakṣālayati | brāhmaṇaś ced dakṣiṇaṃ prathamam | 'virājo doho'si virājo doham aśīya | mayi pādyāyai virājo doha'iti | arghaṃ pratigṛhṇāty 'āpaḥ stha yuṣmābhiḥ sarvān kāmān avāpnavānī'ti | ninayann abhimantrayate | 'samudraṃ vaḥ pra hiṇomi svāṃ yonim abhi gachata | ariṣṭā asmākaṃ vīrā mā parā seci mat paya' iti | ācāmaty 'ā mā gan yaśasā saṃ sṛja varcasā | taṃ mā kuru priyaṃ prajānām adhipatiṃ paśūnām' iti | madhuparkaṃ pratīkṣate | 'devasya tvā' iti pratigṛhṇāti | savye pāṇau k ṛ t v ā dakṣiṇasyānāmikayā t r i ḥ prayauti 'namaḥ śyāvāsyāyānnaśane yat ta āviddhaṃ tat te niṣ kṛntāmīti | anāmikāṅguṣṭhena ca t r i r nirukṣayati | tasya triḥ prāśnāti 'yan madhuno madhavyaṃ p a r a m a ṃ rūpam annādyam | tenāhaṃ madhuno madhavyena parameṇa rūpeṇānnādvena paramo madhavyo'nnādo'sānī'ti | madhumatībhir vā pratyṛcam | putrāyāntevāsine vottarata āsīnāyocchiṣṭaṃ dadyāt | sarvaṃ vā prāśnīyāt | prāg vā'saṃcare ninayet | ācamya prāṇānt saṃmṛśati " vāṅ ma ā s y e nasoḥ prāṇo'kṣṇoś c a k ṣ u ḥ karṇayoḥ śrotram bāhvor b a l a m ūrvor ojo'riṣṭāni me'ṅgāni tanūs tanvā me saha " iti | ācāntodakāya śāsam ādāya ' gaur ' iti triḥ prāha | pratyāha | 'mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ | pra nu vocañ cikituṣe janāya

ĀśGS.

mithaḥ samayaṃ kṛtvopayacheta | sa gāndharvaḥ | dhanenopatoṣyopayacheta | sa āsuraḥ | suptānāṃ pramattānāṃ vāpaharet | sa paiśācaḥ | hatvā bhittvā ca śīrṣāṇi rudatīṃ rudadbhyo haret | sa rākṣasaḥ | |

atha khalūccāvacā janapadadharmā grāmadharmāś ca tān vivāhe pratīyāt | yat tu samānaṃ tad vakṣyāmaḥ | paścād agner dṛṣadam aśmānaṃ pratiṣṭhāpyottarapurastād udakumbhaṃ samanvārabdhāyāṃ hutvā tiṣṭhan pratyaṅmukhaḥ prāṅmukhyā āsīnāyā 'gṛbhṇāmi te saubhagatvāya hastam' ity aṅguṣṭham eva gṛhṇīyād yadi kāmayeta pumāṃsa eva me putrā jāyerann iti | aṅgulīr eva strīkāmo romānte hastaṃ sāṅguṣṭham ubhayakāmaḥ | pradakṣiṇam udakumbhaṃ ca triḥ pariṇayan japati | 'amo'ham asmi sā tvaṃ sā tvam asy amo'haṃ | dyaur ahaṃ pṛthivī tvaṃ sāmāham ṛk tvaṃ tāv eva vivahāvahai prajāṃ prajanayāvahai saṃ priyau rociṣṇū sumanasyamānau jīveva śaradaḥ śatam' iti | pariṇīya | pariṇīyāśmānam ārohayati | 'imam aśmānam ārohāśmeva tvaṃ sthirā bhava | sahasva pṛtanāyato'bhi tiṣṭha pṛtanyata' iti vadhvo'ñjalā upastīrya bhrātā bhrātṛsthāno vā dvir lājān āvapati | trir jāmadagnyānām | pratyabhighārya havir avattaṃ ca | eṣo'vadānadharmaḥ | 'aryamaṇaṃ nu devaṃ kanyā agnim ayakṣata | sa imāṃ devo aryamā preto muñcātu nāmutaḥ svāhā | varuṇaṃ nu devaṃ kanyā agnim ayakṣata | sa imāṃ devo varuṇaḥ preto muñcātu nāmutaḥ

PGS.

mā gām anāgām aditiṃ vadhiṣṭa ! mama cāmuṣya ca pāpmānaṃ hanomi' iti yady ālabheta | atha yady utsisṛkṣen 'mama cāmuṣya ca pāpmā hata | om utsṛjata tṛṇāny attv' iti brūyāt | na tv evāmāṃso'rghaḥ syāt | adhiyajñam adhivivāham 'kuruta' ity eva brūyāt | yady apy asakṛtsaṃvatsarasya somena yajeta 'kṛtārghyā evainaṃ yājayeyur nākṛtārghyā' iti śruteḥ ||

catvāraḥ pākayajñāḥ huto'hutaḥ prahutaḥ prāśita iti | pañcasu bahiḥśālāyāṃ vivāhe cūḍākaraṇe upanayane keśānte sīmantonnayana iti | upalipta uddhatāvokṣite'gnim upasamādhāya | nirmanthyam eke vivāhe | udagayana āpūryamāṇapakṣe puṇyāhe kumāryāḥ pāṇiṃ gṛhṇīyāt | triṣu triṣūttarādiṣu | svātau mṛgaśirasi rohiṇyāṃ vā | tisro brāhmaṇasya varṇānupūrvyeṇa | dve rājanyasya ekā vaiśyasya | sarveṣāṃ śūdrām apy eke mantravarjam | athaināṃ vāsaḥ paridhāpayati "jarāṃ gacha pari dhatsva vāso bhavākṛṣṭīnām abhiśastipāvā | śataṃ ca jīva śaradaḥ suvarcā rayiṃ ca putrān anu saṃ vyayasvāyuṣmatīdaṃ pari dhatsva vāsaḥ" iti | athainau samañjayati 'sam añjantu viśve devā sam āpo hṛdayāni nau | saṃ mātariśvā saṃ dhātā sam u deṣṭrī dadhātu nāv" iti | pitrā prattām ādāya gṛhītvā niṣkrāmati "yad aiṣi manasā dūraṃ diśo'nu pavamāno va | hiraṇyaparṇo vaikarṇaḥ sa tvā manmanasāṃ karotv'ity 'asāv iti | athainau samīkṣayati "aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ | vīrasūr devakāmā syona śaṃ no bhava dvipade śaṃ catuṣpade|| somaḥ prathamo vivide gandharvo vivida uttaraḥ | tṛtīyo'gniṣ ṭe patis turīyas te manuṣyajāḥ|| somo'dadad gandharvāya gandharvo'dadad agnaye | rayiṃ ca putrāṃś cādād agnir mahyam atho imām|| sā(a)naḥ pūṣā śivatamām airaya sā na ūrū uśatī vi hara | yasyām uśantaḥ pra harāma śepaṃ yasyām u kāmā

ĀśGS.

svāhā | pūṣaṇaṃ nu devaṃ kanyā agnim ayakṣata | sa imāṃ devaḥ pūṣā preto muñcātu nāmutaḥ svāhā' ity avichindaty añjaliṃ sruce(-ai)vajuhuyāt | apariṇīya śūrpapuṭenābhyātmaṃ tūṣṇīṃ caturtham | opyopya haike lājān pariṇayanti | tathottame āhutī na saṃnipatataḥ | athāsyai śikhe vimuñcati yadi kṛte bhavataḥ | ūrṇāstuke keśapakṣayor baddhe bhavataḥ | 'pra tvā muñcāmi varuṇasya pāśād' iti | uttarām uttarayā | athainām aparājitāyāṃ diśi sapta padāny abhyutkrāmaya'tīṣa ekapady ūrje dvipadī rāyaspoṣāya tripadī māyobhavyāya catuṣpadī prajābhyaḥ pañcapady ṛtubhyaḥ ṣaṭpadī sakhā saptapadī bhava sā mām anuvratā bhava putrān vindāvahai bahūṃs te santu jaradaṣṭaya' iti | ubhayoḥ saṃnidhāya śirasi udakumbhenāvasicya brāhmaṇyā jīvapatnyā jīvaprajāyā agāra etāṃ rātriṃ pratiśrayet | dhruvam arundhatīṃ saptarṣīn iti dṛṣṭvā v ā c a ṃ visṛjeta 'jīvapatnī prajāṃ vindeye'ti | prayāṇa upapadyamāne 'pūṣā tveto nayatu hastagṛhy' eti yānam ārohayet | 'aśmanvatī rīyate saṃ rabhadhvam' ity ardharcena n ā v a m ārohayet | uttareṇotkramayet | 'jīvaṃ rudant'īti rudatyām | vivāhāgnim agrato'jasraṃ n a y a n t i | kalyāṇeṣu deśavṛkṣacatuṣpatheṣu 'mā v i d a n paripanthina' iti japet | 'vāse vāse sumaṅgalīr iyaṃ vadhūr' itīkṣakān īkṣeta | 'iha priyaṃ prajayā te sam ṛdhyatām' iti gṛhaṃ praveśayet | vivāhāgnim upasamādhāya paścād asyā anaḍuhaṃ carmāstīrya prāggrī

PGS.

bahavo niviṣṭyai'' iti ||

pradakṣiṇam agnim paryāṇīyaike | paścād agnes tejanīṃ kaṭaṃ vā dakṣiṇapādena pravṛttyopaviśati | anvārabdha āghārāv ājyabhāgau mahāvyāhṛtayaḥ sarvaprāyaścittaṃ prājāpatyaṃ sviṣṭakṛc ca | etan nityaṃ sarvatra | prāṅ mahāvyāhṛtibhyaḥ sviṣṭakṛd anyac ced ājyād dhaviḥ | sarvaprāyaścittaprājāpatyāntaram etad āvāpasthānaṃ vivāhe | rāṣṭrabhṛta ichañ jayābhyātānāṃś ca jānan | 'yena karmaṇerched' iti vacanāt | 'cittaṃ ca cittiś cākūtaṃ cākūtiś ca vijñātaṃ ca vijñātiś ca manaś ca śakvarīś ca darśaś ca bṛhac ca rathaṃtaraṃ ca | prajāpatir jayānindrāya vṛṣṇe prāyachad ugraḥ pṛtanā jayeṣu | tasmai viśaḥ sam anamanta sarvāḥ sa ugraḥ sa(h)inavyo babhūva svāhā'' iti | 'agnir bhūtānām adhipatiḥ sa māvatv indro jyeṣṭhānāṃ yamaḥ pṛthivyā vāyur antarikṣasya sūryo divaś candramā nakṣatrāṇāṃ bṛhaspatir brahmaṇo m i t r a ḥ satyānāṃ varuṇo'pāṃ samudraḥ srotyānām annaṃ sāmrājyānām adhipatis tan māvatu soma oṣadhīnāṃ savitā prasavānāṃ rudraḥ paśūnāṃ tvaṣṭā rūpāṇāṃ viṣṇuḥ parvatānāṃ maruto gaṇānām adhipatayas te māvantu | pitaraḥ pitāmahāḥ pare'vare tatās tatāmahāḥ | iha māvantv asmin brahmaṇy asmin kṣatre' syām āśiṣy asyāṃ purodhāyām asmin karmaṇy asyāṃ devahūtyāṃ svāhā' iti sarvatrānuṣajati | 'agnir aitu prathamo devatānāṃ so'syai prajāṃ muñcatu mṛtyupāśāt | tad ayaṃ rājā varuṇo'nu manyatāṃ yatheyaṃ strī pautram aghaṃ na rodāt svāhā|| imām agnis trāyatāṃ gārhapatyaḥ prajām asyai nayatu dīrgham āyuḥ | aśūnyopasthā jīvatām astu mātā pautram ānandam abhi vi budhyatām iyaṃ svāhā|| svasti no agne diva ā pṛthivyā viśvāni dhehy ayathā yajatra | yad asyāṃ mahi divi jātaṃ praśastaṃ tad asmāsu draviṇam dhehi citraṃ svāhā || sugaṃ nu pan-

ĀśGS.

vam uttaraloma tasminn upaviṣṭāyāṃ samanvārabdhāyām 'ā naḥ prajāṃ janayatu prajāpatir' iti catasṛbhiḥ pratyṛcaṃ hutvā 'sam añjantu viśve devā' iti dadhnaḥ prāśya pratiprayachet | ājyaśeṣeṇa vānakti hṛdaye | ata ū r d h v a m akṣārālavaṇāśināv adhaḥśāyinau brahmacāriṇau syātām | t r i r ā t r a ṃ dvādaśarātraṃ saṃvatsaraṃ vaika ṛṣir jāyata iti||

PGS.

thāṃ pradiśan na ehi jyotiṣmadhye hy ajaraṃ na āyuḥ | apaitu mṛtyur amṛtaṃ na āgād vaivasvato no abhayaṃ kṛṇotu svāhā" iti | 'paraṃ mṛtyo' iti caike prāśanānte||

kumāryā bhrātā śamīpalāśamiśrān lājān añjalināñjalāv āvapati | tāñ juhoti saṃhatena tiṣṭhatī "aryamaṇaṃ devaṃ kanyā'gnim ayakṣata | sa no'ryamā devaḥ preto muñcatu mā pateḥ svāhā || iyaṃ nāry upa brūte lājān āvapantikā | āyuṣmān astu me patir edhantāṃ jñātayo mama svāhā | imān lājān a vapāmy agnau samṛddhikaraṇaṃ tava | mama tubhyaṃ ca saṃvananaṃ tad agnir anu manyatām iyaṃ svāhā iti | athāsyai dakṣiṇaṃ hastaṃ gṛhṇāti sāṅguṣṭhaṃ "gṛbhṇāmi te saubhagatvāya hastaṃ mayā patyā jaradaṣṭir yathāsaḥ | bhago'ryamā savitā puraṃdhir mahyaṃ tvādur gārhapatyāya devāḥ | amo'ham asmi sā tvaṃ sā tvam asy amo'ham | sāmāham asmi ṛk tvaṃ dyaur ahaṃ pṛthivī tvaṃ tāv ehi vivahāvahai saha reto dadhāvahai prajāṃ prajanayāvahai putrān vindāvahai bahūn te santu jaradaṣṭayaḥ saṃ priyau rociṣṇū sumanasyamānau paśyema śaradaḥ śataṃ jīvema śaradaḥ śataṃ śṛṇuyāma śaradaḥ śatam" iti ||

athainām aśmānam ārohayaty uttarato'gner dakṣiṇpādena "ā rohemam aśmānam aśmeva tvaṃ sthirā bhava | abhi tiṣṭha pṛtanyato'va bādhasva pṛtanāyataḥ" iti | atha gāthāṃ gāyati | "sarasvati predam ava subhage vājinīvati | yāṃ tvā viśvasya bhūtasya prajāyām asyāgrataḥ | yasyāṃ bhūtaṃ samabhavad yasyāṃ viśvam idaṃ jagat | tām adya gāthāṃ gāsyāmi yā strīṇām uttamaṃ yaśaḥ" iti || atha parikrāmataḥ "tubhyam agre pary avahan sūryāṃ vahatunā saha | punaḥ patibhyo jāyāṃ dā'gne prajayā saha" iti | evaṃ dvir aparaṃ lājādi | caturthaṃ śūrpakuṣṭhayā sarvān lājān

PGS.

āvapati 'bhagāya svāhā' iti | triḥ pariṇītāṃ prājāpatyaṃ hutvā ||

athainām udīcīṃ sapta padāni prakrāmayati "ekam iṣe, dve ūrje, trīṇi rāyaspoṣāya, catvāri māyobhavāya, pañca paśubhyaḥ, ṣaḍ ṛtubhyaḥ, sakhe saptapadā bhava sā mām anuvratā bhava | 'viṣṇus tvā nayatv' iti sarvatrānuṣajati | niṣkramaṇaprabhṛty udakumbhaṃ skandhe kṛtvā dakṣiṇato'gner vāgyataḥ sthito bhavati | uttarata ekeṣāṃ | tata enāṃ mūrdhany abhiṣiñcati "āpaḥ śivāḥ śivatamāḥ śāntāḥ śāntatamās tās te kṛṇvantu bheṣajam" iti | 'āpo hi ṣṭhāḥ' iti ca tisṛbhiḥ | athaināṃ sūryam udīkṣayati 'tac cakṣur' iti | athāsyai dakṣiṇāṃsam adhi hṛdayaṃ ālabhate "mama vrate te hṛdayaṃ dadhāmi mama cittam anu cittaṃ te astu | mama vācam ekamanā juṣasva prajāpatiṣ ṭvā ni yunaktu mahyam" iti || athainām abhimantrayate "sumaṅgalīr iyaṃ vadhūr imāṃ sam eta paśyata | saubhāgyam asyai datvā yāthāstaṃ vi paretana" iti | tāṃ dṛḍhapuruṣa unmathya prāg vodag vānugupta āgāra ānaḍuhe rohite carmaṇy upaveśayati "iha gāvo ni ṣīdantv ihāśvā iha pūruṣāḥ | iho sahasradakṣiṇo yajña iha pūṣā ni ṣīdantv" iti | grāmavacanaṃ ca kuryuḥ | 'vivāhaśmaśānayor grāmaṃ praviśatād' iti vacanāt | 'tasmāt tayor grāmaḥ pramāṇam' iti śruteḥ | acāryāya varaṃ dadāti | gaur brāhmaṇasya varaḥ | grāmo rājanyasya | aśvo vaiśyasya | adhirathaṃ śataṃ duhitṛmate | astam ite dhruvaṃ darśayati | "dhruvam asi dhruvaṃ tvā paśyāmi dhruvaidhi poṣye mayi mahyaṃ tvādād bṛhaspatir mayā patyā prajāvatī saṃ jīva śaradaḥ śatam" iti | sā yadi na paśyet 'paśyāmī'ty eva brūyāt | trirātram akṣārālavaṇāśinau syātām adhaḥ śayīyātāṃ saṃvatsaraṃ na mithunam upeyātāṃ dvādaśarātraṃ ṣaḍrātraṃ trirātram antataḥ ||

GoGS.

puṇye nakṣtre d ā r ā n kurvīta | lakṣaṇapraśastān kuśalena | tadalābhe piṇḍān | vedyāḥ sītāyā hradād goṣṭhāc catuṣpathād ā d e v a n ā d ādahanāt tṛṇāt sarvebhyaḥ saṃbhāryam navamam | samān kṛtalakṣaṇān | pāṇāv ādhāya kumāryā upanāmayed "ṛtam eva prathamam ṛtaṃ nātyeti kaś cana rta iyaṃ pṛthivī śritā sarvam idam asau bhūyād" iti tasyā nāma gṛhītvaiṣām ekaṃ gṛhāṇeti brūyāt | pūrveṣāṃ erturṇāṃ gṛhṇantīm upayachet | saṃbhāryam api tv eke | klītakair yavair māṣair vāplutāṃ suhṛt surottamena saśarīrāṃ trir mūrdhany abhiṣiñcet | " kāma veda te nāma mado nāmāsīti, samānayāmum" iti patināma gṛhṇīyāt | svāhākārāntābhir upastham uttarābhyāṃ plāvayet | jñātikarmaitat | pāṇigrahaṇe purastāc chālāyā agnir upasamāhito bhavati | atha janyānām eko dhruvāṇām apāṃ kalaśaṃ pūrayitvā sahodakumbhaḥ prāvṛto vāgyato'greṇāgniṃ parikramya d a k ṣ i ṇ a t a udaṅmukho'vatiṣṭhate | prājanenānyaḥ | śamīpalāśamiśrāṃś ca lājāṃś caturañjalīmātrāñ chūrpeṇopasādayanti paścād agneḥ | dṛṣatputraṃ ca | atha yasyāḥ pāṇiṃ grahīṣyan bhavati saśiraskā sāplutā bhavati | ahatena vasanena patiḥ paridadhyād ' yā akṛntann ' ity etayā ṛcā | " pari dhatta dhatta vāsasā " iti ca prāvṛtāṃ yajñopavītinīṃ abhyudānayañ japet ' somo dadad gandharvāya ' iti | paścād agneḥ saṃveṣṭitaṃ kaṭam evaṃjātīyaṃ vānyat padā pravartayantīṃ vācayet " pra me patiyānaḥ

KauGS.

atha vivāhaḥ | ūrdhvaṃ kartikyā ā vaiśākhyāḥ | yathākāmī vā | citrāpakṣaṃ tu varjayet | 'maghāsu hanyante gāvaḥ phalgunīṣu vyuhyata' iti vijñāyate | maṅgalaṃ ca | satyenottabhitā', 'pūrvāparam'ity upadadhīta | pativedanaṃ ca | 'yuvaṃ bhagam' iti sambhalaṃ sānucaraṃ pra hiṇoti | 'brahmaṇaspata' iti brahmāṇam | tadvivṛhāc chaṅkamāno niśi kumārīkulād valikāny ādīpya | 'devā agra' iti pañcabhiḥ sakṛt pūlyāny āvāpayati | anṛkṣarā' iti kumārīpālaṃ pra hiṇoti | udāhārasya pratihiteṣur agrato jaghanato brahmā | 'yo anidhma' ity apsu logaṃ pravidhyati | 'idm aham' ity apohya | 'yo bhadra' ity anvīpaṃ udacya | 'āsyai brāhmaṇā' iti prayachati | āvrajatām agrato brahmā jaghanato'dhijyadhanvā | bāhyataḥ plakṣodumbarasyottarato'gneḥ śākhāyāṃ āsajati | tenodakārthān kārayanti | tataś cānvāsecanam anyena | antar upātītya 'aryamaṇam' iti juhoti | 'pra tvā muñcāmi' iti veṣṭaṃ vicṛtati | 'uśatīr' ity etayā trir ādhāpayati | saptabhir uṣṇāḥ saṃpātavatīḥ karoti | 'yad āsandyām' iti pūrvayor uttarasyāṃ s r a k t y ā ṃ tiṣṭhantīm āplāvayati | 'yac ca varco, yathā sindhur' ity utkrāntām anyenāva siñcati |

'yad duṣkṛtam' iti vās asāṅgāni, pramṛjya kumārīpālāya prayachati | tumbaradaṇḍena pratipādya nircrajet | tadvana āsajati | 'yā akṛntaṃs' 'tvaṣṭā vāsa' ity ahatenāchādayati | 'kṛtrima' iti śatadataiṣīkeṇa kaṅkatena sakṛt pralikhya | 'kṛtayāmam' ity ava sṛjati | 'āśāsānā', 'saṃ tvā nahyāmi' ity ubhayataḥ pāśena yoktreṇa saṃ nahyati | 'iyaṃ vīrud' iti madughamaṇiṃ lākṣāraktena sūtreṇa vigrathyānāmikāyāṃ badhnāti | antato ha maṇir bhavati bāhyo granthiḥ | 'bhagas tveta' iti haste gṛhya nir ṇayati | śākhāyāṃ yugam ādhāya dakṣiṇato'nyo dhārayati | dakṣiṇasyāṃ yugadhury uttarasmin yugatardmaṇi darbheṇa vigrathya 'śaṃ ta' iti lalāṭe

GoGS.

panthāḥ kalpatām" i t i | svayaṃ j a p e d ajapantyāṃ 'prāsyā' iti | barhiṣo'ntaṃ kaṭāntaṃ prāpayet | pūrve kaṭānte dakṣiṇataḥ pāṇigrāhasyopaviśati | dakṣiṇena pāṇinā dakṣiṇam aṃsam anvārabdhāyāḥ ṣaḍ ājyāhutīr juhoty 'agnir etu prathama' ity etatprabhṛtibhiḥ | mahāvyāhṛtibhiś ca pṛthak | samastābhiś caturthīm |

hutvopottiṣṭhataḥ | anupṛṣṭhaṃ patiḥ parikramya dakṣiṇata udaṅmukho'vatiṣṭhate vadhvañjaliṃ gṛhitvā | pūrvā mātā lājān ādāya bhrātā vā vadhūm ākrāmayed aśmānaṃ dakṣiṇena prapadena | pāṇigrāho japati 'imam aśmānam ā roha' iti | sakṛt saṃgṛhītaṃ lājānām añjaliṃ bhrātā vadhvañjalāv āvapati | taṃ sopastīrṇābhighāritam agnau juhoty avichindaty añjalim 'iyaṃ nāry upa brūta' iti | 'aryamaṇaṃ nu devam', 'pūṣaṇam' ity uttarayoḥ | hute patir yathetaṃ parivrajya dakṣiṇam agniṃ pariṇayati mantravān vā brāhmaṇaḥ 'kanyalā pitṛbhyaḥ' iti | pariṇītā tathaivāvatiṣṭhate tathākrāmati tathā japati tathāvapati tathā juhoti evaṃ triḥ | śūrpeṇa śeṣam agnāv opya prāgudīcim abhyutkrāmayanti 'ekam iṣe' iti | dakṣiṇena prakramya savyenānukrāmet | "mā savyena dakṣiṇam atikrāma" iti brūyāt | īkṣakān prati mantrayet 'sumaṅgalīr iyaṃ vadhūr" iti | apareṇāgnim audako'nusaṃvrajya pāṇigrāhaṃ mūrdhadeśe'vasiñcati tathetarām 'sam añjantv' ity etayarcā | avasiktāyāḥ savyena pāṇināñjalim upodgṛhya

KauGS.

hiraṇyaṃ saṃstabhya japati | tarduma samayāvasiñcati | upagṛhyottarato'gner 'aṅgād aṅgād' iti ninayati | 'syonam' iti śakṛtpiṇḍe'śmānaṃ nidadhāti | 'tam ā tiṣṭha' ity āsthāpya | 'iyaṃ narī' iti dhruvāṃ tiṣṭhantīṃ pūlyāny āvāpayati | trir avichindatīṃ caturthīṃ kāmāya | 'yenāgnir' iti pāṇiṃ grāhayati | 'aryamṇa' ity agniṃ triḥ pariṇayati | 'sapta maryādā' ity uttarato'gneḥ sapta lekhā likhati prācyaḥ | tāsu padāny utkrāmayati | 'iṣe tvā sumaṅgali prajāvati susīma' iti prathamam | ūrje tvā rāyaspoṣāya tvā saubhāgyāya tva sāmrājyāya tvā saṃpade tvā jīvātave tvā sumaṅgali prajāvati susīma iti saptamaṃ sakhā saptapadī bhava'iti | 'ā roha talpaṃ, bhagas tatakṣa' iti talpa upaveśayati | upaviṣṭāyāḥ suhṛt pādau prakṣālayati | prakṣālyamānāv anumantrayate "imau pādau subhagau suśevau saubhāgyāya kṛṇutāṃ no aghāya |

prakṣālyamānau subhagau supatnyāḥ prajāṃ paśūn dīrgham āyuś ca dhattām" iti | "ahaṃ vi ṣyāmi, pra tva muñcāmi" iti yoktraṃ vicṛtati | aparasmin bhṛtyāḥ saṃrabhante | ye ayanti te baliyāṃsa eva manyante | 'bṛhaspatinā' iti sarvasurabhicūrṇāny ṛcarcā kāmpilapalāśena mūrdhny āvapati | 'ud yachadhvam, bhagas tatakṣa, abhrāṃ ṛghn'm' ity ekaikayo tthāpayati | 'prati tiṣṭha' iti pratiṣṭhāpayati |

"sukiṃśukaṃ rukmaprastaraṇam" iti yānam ārohayat | 'emaṃ panthām, brahmāparam' ity agrato brahmā prapadyate | 'mā vidann, anṛkṣarā adhvānam' ity uktam | 'yedaṃ pūrvā' iti tenānyasyām ūḍhāyāṃ vādhūyasva daśāṃ catuṣpathe dakṣiṇair abhi tiṣṭhati | sa ced ubhayoḥ śubhakāmo bhavati 'sūryāvai devebhyaḥ' ity etām ṛcaṃ japati | 'sam ṛchata svapatho' navavantaḥ susīmakāmāv ubhe virājāv ubhe suprajasāv' ity atikramayato'ntarā brahmāṇam | 'ya ṛte cid abhiśriṣa' iti yānaṃ saṃprokṣya viniṣkārayati | 'sā manda-

GoGS.

dakṣiṇena pāṇinā, dakṣiṇaṃ pāṇiṃ sāṅguṣṭham uttānaṃ gṛhītvaitāḥ ṣaṭ pāṇigrahaṇīyā japati "gṛbhṇāmi te" iti samāptāsu |

udvahanti prāg udīcyāṃ diśi yad brāhmaṇaṃ kulam abhirūpam | tatrāgnir upasamāhito bhavati | apareṇāgnim ānaḍuhaṃ rohitaṃ carma prāggrīvam uttaralomāstīrṇaṃ bhavati | tasminn enāṃ vāgyatām upaveśayanti | sā khalv āsta eva ānakṣtradarśanāt | prokte nakṣatre ṣaḍ ājyāhutīr juhoti 'lekhāsaṃdhiṣv' ity etatprabhṛtibhiḥ | āhuter āhutes tu saṃpātaṃ mūrdhani vadhvā avanayet | hutvopotthāyopaniṣkramya dhruvaṃ darśayati | "dhruvam asi dhruvāhaṃ patikule bhūyāsam amuṣyāsau" iti patināma gṛhṇīyād ātmanaś ca | arundhatīṃ ca | 'ruddhāham asmi" ity evam eva | athainām anumantrayate 'dhruvā dyaur' ity etayarcā | anumantritā guruṃ gotreṇābhivādayate | so'syā vāgvisargaḥ | tāv ubhau tatprabhṛti trirātram akṣāralavaṇāśinau brahmacāriṇau bhūmau saha śayīyātām | atrārghyam ity āhuḥ | āgateṣv ity eke | haviṣyam annaṃ prathamaṃ parijapitaṃ bhuñjīta | śvobhūte vā samaśanīyaṃ sthālīpākaṃ kurvīta | tasya devatā agniḥ prajāpatir viśvedevā anumatir iti | uddhṛtya sthālīpākaṃ vyūhyaikadeśaṃ pāṇinābhimṛśed 'annapāśena maṇinā' iti | bhuktvocchiṣṭaṃ vadhvai pradāya yathārthaṃ gaur dakṣiṇā |

yānam ārohantyāṃ 'sukiṃśkaṃ śalmalim' ity etām ṛcaṃ japet | adh-

KauGS.

sānā' iti tīrthe logaṃ pravidhyati | 'idaṃ su ma' iti mahāvṛkṣeṣu japati | "sumaṅgalīr' iti vadhvikṣīḥ prati japati | 'yā oṣadhaya' iti man.rokteṣu | 'ye pitara' iti śmaśāneṣu | 'pra budhyasva' iti suptāṃ prabodhayet | 'saṃ kāśayāmi' iti gṛhasaṃkāśe japati | 'ud va ūrmir' iti yānaṃ saṃprokṣya vimocayati | 'ut tiṣṭheta' iti patnī śālāṃ saṃprokṣati | 'syonam' iti dakṣiṇato valīkānāṃ śakṛtpiṇḍe'śmānaṃ nidadhāti | tasyopari madhyamapalāśe sarpiṣe catvāri dūrvāgrāṇi | taṃ 'ā tiṣṭha' ity āsthāpya | 'sumaṅgalī prataraṇīha priyaṃ, mā hiṃsiṣṭaṃ, brahmāparam' iti pratyṛcaṃ prapādayati | suhṛt pūrṇakaṃsena pratipādayati | 'aghoracakṣur' ity agniṃ triḥ pariṇayati | vadā gārhapatyaṃ sūryāyai devebhya' iti mantroktebhyo namaskurvatīm anumantrayate |

'śarma varma' iti rohitacarmāharantam | 'carma copastṛṇīthana' ity upastṛṇantam | 'yaṃ balbajam' iti balbajaṃ nyasyantam | 'upa stṛṇīhi' ity upastṛṇantam | 'tad ā rohatu' ity ārohayati | 'tatropaviśya' ity upaveśayati | dakṣiṇottaram upasthaṃ kurute | 'sujyaiṣṭhya' iti kalyāṇanāmānaṃ brāhmaṇāyanam upastha upaveśayati | 'vi tiṣṭhantām' iti pramadanaṃ pramāyotthāpayati | tena bhūtena, tubhyam agre, śumbhanī, agnir janavin mahyaṃ jāyām imām adāt; somo vasuvin mahyaṃ jāyām imām adāt, pūṣā jātivin mahyaṃ jāyām imām adāt, indraḥ sahīyān mahyaṃ jāyām imām adād, agnaye janavide svāhā, somāya vasuvide svāhā, pūṣṇe jātivide svāhendrāya sahīyase svāh'ety āgachataḥ | 'savitā prasavānām' iti mūrdhnoḥ saṃpātān ānayati | udapātra uttarān | śumbhanyāñjalyor ninayati | 'tena bhūtena' iti samaśanam | rasān āśayati sthālīpākaṃ ca | yavānām ājyamiśrāṇāṃ pūrṇāñjaliṃ juhoti |

'sapta maryādā' iti tisṛṇāṃ prātar āvapate | 'akṣyau nāv' iti samañjāte | 'mahim ū ṣv' iti talpam ālambhayati |

GoGS.	KauGS.
vani catuṣpathān pra'imantrayeta nadīś ca viṣamāṇi ca mahāvṛkṣān śmaśānaṃ ca 'mā vidan paripanthinaḥ' iti | akṣabhaṅge naddhavimokṣe yānaviparyāse'nyāsu cāpatsu yam evāgniṃ haranti tam evopasamādhāya vyāhṛtibhir hutvānyad dravyam āhṛtya 'ya ṛte cid abhiśriṣaḥ' ity ājyaśeṣeṇābhyañjet | vāmadevyaṃ gītvārohet | prāpteṣu vāmadevyam | gṛhāgatāṃ patiputraśīlasampannā brāhmaṇyo'varopyānaḍuhe carmaṇy upaveśayanti 'iha gāvaḥ prajāyadhvam' iti | tasyāḥ kumāram upastha ā dadhyuḥ | tasmai śakaloṭān añjalāv ā vapeyuḥ phalāni vā | utthāpya kumāraṃ dhruvā ājyāhutīr juhoty aṣṭāv 'iha dhṛtir' iti | samāptāsu samidham ādhāya yathāvayasaṃ gurūn gotreṇābhivādya yathārtham |	'ā roha talpam' ity ārohayati | 'tatropaviśya' ity upaveśayati | 'devā agra' iti saṃveśayati | 'abhi tvā' ity abhichādayati | 'saṃ pitarau' iti samāveśayati | 'ihemau' iti triḥ saṃnudati | madughamaṇim ukṣa'panīva 'iyaṃ vīrud, amo'ham' iti saṃspṛśataḥ | 'brahma jajñānam' ity aṅguṣṭhena vyacas karoti | 'syonād yoner' ity utthāpayati | paridhāpanīyābhyām ahatenāchādayati | 'bṛhaspa'ir' iti śaspeṇābhighārya vrīhiyavābhyām abhinidhāya darbhapiñjūlyā sīmantaṃ vicṛtati | śaṇa-śakalena pariveṣṭya tisro rātrīḥ prati suptāste | anuvākābhyām anvārabdhābhyām upadadhīta | 'ihedasātha' ity etayā śulkam apākṛtya | dvābhyāṃ nivartayati 'iha mama rādhyatām atra tava' iti | yathā vā manyante | 'parā dehi' iti vādhūyaṃ dadatam anumantrayate | 'devair dattam' iti pratigṛhṇāti | 'apāsmat tama' iti sthānāv āsajati | 'vāvatīḥ kṛtyā' iti vrajet | yā me priyatamā' iti vṛkṣaṃ pratichādayati | śumbhanyāplutya | 'ye antā' ity āchādayati | 'navaṃ vasāna' ity āvrajati | pūrvāparaṃ yatra nādhigached 'brahmāparam' iti kuryāt | gaur dakṣiṇā pratīvāhaḥ | 'jīvaṃ rudanti, yadīme keśina' iti juhoti | eṣa saurvo vivāhaḥ | 'brahmāparam' iti brāhmyaḥ | āvṛtaḥ prājāpatyāḥ prājāpatyāḥ |

Now, in the light of the comparison of the four Gṛhyasūtras belonging to the four Saṃhitās the marriage ceremony boils down to the following points:—

(1) The bride-groom siezes the hand of the bride.

(2) He makes her tread on the stone.

(3) The bride sacrifices the fried grains.

(4) The bride-groom causes the bride to step round in a north-eastern direction seven steps (saptapadī).

(5) The bride-groom shows her the pole star (and Arundhatī). (wanting in KauGS.)

(6) A benediction to her by the on-lookers.

(7) Home-coming of the bride and bride-groom.

Now, for the execution of these seven acts Āśvalāyana uses 21 mantras, Gobhila 55, Pāraskara 87 and Kauśika 131. While Āśvalāyana concerns himself chiefly with these rites, the latter three Gṛhyasūtras split up the ceremonial into details, citing verse or verses for each act, though, in cases, the quoted verse has little to do with the act to which it is alleged to apply. We may infer from this that the marriage ceremony, which was simple and homely in Āśvalāyana's time, grew more and more pretentious and elaborate in the times of Gobhila, Pāraskara and Kauśika ; and with the order of this elaboration should synchronize the chronology of these four Gṛhya-sūtras.

A comparative study of the verses, employed by the four Gṛhya-sūtras may yield important results:—

AśGS.

agnaye svāhā ; common in TS, MS, KS, etc.
indrāya svāhā ; common in TS, MS, KS, etc.
prajāpataye svāhā ; found in VS., TS., KS.
viśvadevebhyaḥ svāhā ; nowhere.
agna āyūṃsi pavase RV. 9, 66, 19 ; VS. 19, 38 ; SV. 2, 814 ; TS. 1, 3, 14, 7 ; MS. 1, 3, 31 : 41, 1 ; KS. 4, 11, etc
agnir ṛṣiḥ pavamānaḥ RV. 9, 66, 20 ; VS. 26, 9 ; SV. 2, 869 ; MS. 1, 5, 1:66, 10 ; TA. 2, 5, 2.
agne pavasva svapāḥ RV. 9, 66, 21 ; SV. 2, 870 ; VS. 8, 38 ; TS. 1, 3, 14, 8 ; MS. 1, 5, 1: 66, 12 ; KS. 7, 16.
prajāpate na tvad etānv anyah RV. 10, 121, 10; AV. 7, 80, 3 ; VS. 10, 20 ; TS. 1, 8, 14, 2 ; MS. 2, 6, 12: 72, 4.
bhūḥ svāhā VS. 20, 12 ; MS. 3, 11, 8:151, 15 ; KS. 38, 4 ; ApMB. 1, 10, 10-13.
bhuvaḥ svāhā MS. 4, 9, 12:134, 3 ; ApMB. 1, 10, 10-13.
svaḥ svāhā VS. 22, 32 ; MS. 4, 9, 12:134, 3 ; ApMB. 1, 10, 10-13.
tvam aryamā bhavasi (P.) RV. 5, 3, 2 ; ApMB. 1, 5, 12.
ṛtam agre prathamaṃ jajñe (SP.) nowhere ; but cp.
ṛtam eva prathamam GG. 2, 1, 1 ; KG. 14, 6.
gṛbhṇāmi te saubhagatvāya hastam RV. X. 85, 36 ; SMB. 1, 2, 16 ; ApMB. 1, 3, 3.
amo'ham asmi sā tvam (SP.) AV. 14, 2, 7 (var.), KS. 35, 18, (var.) ;
imam aśmānam ā roha (SP.) SMB. 1, 2, 1.
aryamanaṃ nu devam (SP.) SMB. 1. 2, 3 ; ApMB. 1, 5, 7.
varuṇaṃ nu devam (SP.) nowhere.
pūṣaṇam nu devam (SP.) SMB. 1, 2, 4 ;
pra tvā muñcāmi varuṇasya pāśāt (P.) RV. X. 85, 24 ; AV. 14, 1, 19, 58.
preto muñcāmi nāmutaḥ (P.) RV. X. 85, 25 ; AV. 14, 1, 17 ; SMB. 1, 2, 3 ; ApMB. 1, 4, 5.
iṣe ekapadī—aṣṭayaḥ (SP.) nowhere in this form.
jīvapatnī prajāṃ vindeya (laukika) nowhere.
pūṣā tveto nayatu hastagṛhya (P.) RV. X. 85, 26 ; ApMB. 1, 2, 8.
aśmanvatī rīyate saṃ rabhadhvam (P.) RV. X. 53, 8 ; AV. 12, 2, 26 ; VS. 35. 10 ; TA. 6, 3, 2.
jīvam rudanti vi mayante adhvare (P.) RV. X. 40, 10 ; AV. 14, 1, 46 ; cp. jīvāṃ ru-ApMB. 1. 1, 6.
mā ivdan paripanthinaḥ (P.) RV. X. 85. 32 ; AV. 12, 1, 32, 14, 2, 11 ; SMB. 1, 3, 12.

sumangalīr iyam vadhūḥ (P.) RV. X, 85. 33 ; AV. 14, 2, 28 ; SMB. 1, 2. 14 ; ApMB. 1, 9, 5.
iha priyaṃ prajayā te sam ṛdhyatām (P.) RV. X. 85, 27 ; AV. 14, 1, 21 ; ApMB. 1, 9, 4.
ā naḥ prajāṃ janayatu prajāpatiḥ (P.) RV. X. 85, 43 ; SMB. 1, 2, 18 ; MS. 2, 13, 23 ; 169, 4 ; KS. 13, 15 ; ApMB. 1, 11, 5.
aghoracaksur apatighny edhi (iti catasṛbhiḥ) RV. X. 85, 44 ; AV. 14, 2, 17 ; SMB. 1, 2, 17 ; ApMB. 1, 1, 4.
imāṃ tvam indra mīḍhvaḥ RV. X. 85, 45 ; SMB. 1, 2, 19 ; ApMB. 1, 4, 6.
samrājñī śvaśure bhava RV. X. 85, 46 ; SMB. 1, 2, 20 ; ApMB. 1, 6, 6.
sam añjantu viśve devāḥ (P) RV. X. 85, 47: SMB. 1, 2, 15 ; ApMB. 1, 11, 3.

PG.

sādhu bhavān āstām (laukika ?) nowhere.
varṣmo'smi samānānām (SP.) nowhere. cp. ahaṃ arṣma AG. 1, 24, 8 ; MG. 1. 9, 8.
virājo doho'si virājo doham aśīya ApMB. 2, 9, 12.
āpaḥ stha yuṣmābhiḥ...(laukika ?) nowhere.
samudraṃ vaḥ pra hiṇomi (SP.) AV. X. 5. 23 (var.) ; ApMB. II. 9, 14, (var.)
ā māgan yaśasā (SP.) ApMB. II. 9, 12. (var).
mitrasya tvā (P.) not in VS: why by pratīka (?) for mitrasya tvā cakṣuṣā pratīkṣe cp. TS. 1, 1, 4, 1 ; KS. 1, 4 ; 31, 3.
devasya tvā (P.) VS. 1, 21 ; cp. ĀśG. (I. 19, 13) devasya tvā savituḥ prasave'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ pratigṛhṇāmi ; which does not occur in VS.
namaḥ śvāvāsyāyānnāśane (PS.) nowhere.
yan madhuno madhavyam (SP.) ApMB. 2, 10, 5. (var.)
yāṅ ma āsye nasoḥ prāṇaḥ (SP.) TS. V. 5, 9, 2; GB. II. 1, 3, (var.)
gauḥ (laukika ?)
mātā rudrāṇāṃ duhi ā vasūnām (SP.) RV. VIII. 101, 15 ; SMB. 2, 8, 15 ; ApMB. 2, 10, 9.
mama cāmuṣya ca...(SP.) nowhere.
kuruta (laukika ?)
jarāṃ gacha pari dhatsva vāsaḥ (SP.) nowhere.
yā akṛntann avayan (SP.) SMB. 1, 1, 5 ; ApMB. 2, 2, 5.
sam añjantu viśve devāḥ (SP.) cp. under ĀśG.
yad asi manasā dūram (SP) nowhere
aghoracaksur apatighny edhi (SP.) cp. under ĀśG.
somaḥ prathamo vivide (SP.) RV. X, 85, 40 ; ApMB. 1, 3. 1.
somo'dadad gandharvāya (SP.) RV. X, 85, 41 ; AV. 14, 2, 4 ; SMB. 1, 1, 7 ; ApMB. 1, 3, 2.
sā naḥ pūṣā śivatamām airava (SP.) nowhere ; but cp. tāṃ pūṣan etc. RV. X, 85, 37 ; AV. 14, 2, 38.

āghārau { prajāpataye svāhā VS. 18, 28. / indrāya svāhā VS. 10, 5 ; AV. 19, 43, 6. }

ājyabhāgau { agnaye svāhā AV. 19, 4, 1 ; VS. 10, 5 ; / somāya svāhā AV. 19, 43, 5 ; VS. 10, 5. }

vyāhṛtis { bhūḥ svāhā VS. 20, 12, 23. / bhuvaḥ svāhā. / svaḥ svāhā VS. 22, 32. }

tvam no agne varuṇasya VS. 21, 3 ; RV. IV, 1, 4.
sa tvaṃ no agne'vamo bhava VS. 21, 4 ; RV. IV, 1, 5.
ayāś cāgne'sy anabhiśastipāś ca ; not in RV. VS, AV, SV.
ye te śataṃ varuṇa ye sahasram ;
ud uttamaṃ varuṇa pāśam asmat VS. 12, 12 ; RV. 1, 24, 15 ; AV. 7, 83, 3 ; SMB. 1, 7, 10.
prajāpataye svāhā VS. 18, 28.
agnaye sviṣṭakṛte svāhā ; not in RV., VS , AV , SV.
ṛtāṣāḍ ṛtadhāmāgniḥ VS. 18, 38.
saṃhito viśvasāmā VS. 18, 39.
suṣumṇaḥ sūryaraśmiḥ VS. 18, 40.
iṣiro viśvavyacāḥ VS. 18, 41.
bhujyuḥ suparṇaḥ VS. 18, 42.

prajāpatir viśvakarmā VS. 18, 43.
sa no bhuvanasya pate VS. 18, 44.
samudro'si nabhasvān VS. 18, 45.
yas te agne sūrye rucaḥ VS. 18, 46.
yā vo devāḥ sūrye rucaḥ VS. 18, 47.
rucaṃ no dhehi brāhmaṇeṣu VS. 18, 48.
tat tvā yāmi brahmaṇā vandamānah VS. 18, 48 ; RV. I, 24, 11.
cittaṃ ca cittiś cākūtam ca (SP.) TS. 3, 4, 4, 1 ; (var.) MS. 1, 4, 14, 64, 1 ; (var.) ApMB. 1, 10, 9. (var.)
agnir bhūtānām adhipatiḥ TS. 3, 4, 5, 1.
indro jyeṣṭhānām adhipatiḥ TS. 3, 4, 5, 1.
yamaḥ pṛthivyāḥ TS. 3, 4, 5, 1.
vāyūr antarikṣasya TS. 3, 4, 5, 1 ; AV. 5, 24, 8.
sūryo divaḥ TS. 3, 4, 5, 1 ; AV. 5, 24, 9. sūryaś cakṣuṣām adhipatiḥ.
candramā nakṣatrāṇām TS. 3, 4, 5, 1 ; AV. 5, 24, 10.
bṛhaspatir brahmaṇaḥ TS. 3, 4, 5, 1.
mitraḥ satyānām TS. 3, 4, 5, 1.
varuṇo'pāṃ TS. 3, 4, 5, 1.
samudraḥ srotyānām TS. 3, 4, 5, 1.
annaṃ sāmrājyānām TS. 3, 4, 5, 1
soma oṣadhīnām TS. 3, 4, 5, 1 ; AV. 5, 24, 7. (var.)
savitā prasavānām TS. 3, 4, 5, 1 ; AV. 5, 24, 1.
rudraḥ paśūnām TS. 3, 4, 5, 1.
tvaṣṭā rūpāṇām TS. 3, 4, 5, 1.
viṣṇuḥ parvatānām TS. 3, 4, 5, 1.
maruto gaṇānām TS. 3, 4, 5, 1.
pitaraḥ pitāmahāḥ pare'vare TS. 3, 4, 5, 1 ; (var.)
agnir aitu prathamaḥ (SP.) ApMB. 1, 4, 7, SMB. 1, 1, 10. (var.)
imāṃ agnis trāyatām (SP.) SMB. 1, 1, 11 ; ApMB. 1, 4, 8. (var.)
svasti no agne divā pṛthivyāḥ (SP.) nowhere.
sugam nu panthām pradiśan na ehi (SP.) KS. 2, 15. (differs).
param mṛtyo anu parehi panthām (P.) VS. 35, 7 ; RV. X, 18, 1 ; AV. 12, 2, 21 ; SMB. 1, 1, 15.
aryamaṇaṃ devaṃ (SP.) SMB. 1, 2, 3 ; cp. under ĀśG.
iyaṃ nāry upabrūte (SP.) AV. 14, 2, 63 ; (var.); SMB. 1, 2, 2 ; ApMB. 1, 5, 2. (var.)
imān lājān āvapāmi (SP.) HG. 1, 20, 3. (var.)
gṛbhṇami te saubhagatvāya hastam (SP.) RV. X, 85, 36 ; cp. under ĀśG.
amo'ham asmi sā tvam (SP.) AV. 14, 2, 71 (differs).
ā rohemam aśmānam (SP.) ; nowhere in this form.
sarasvati predam ava (SP.) ApMB. 1, 3, 5, (var.)
vasyāṃ bhūtaṃ samabhavat ; nowhere.
tubhyam agre pary avahan (SP.) RV. X, 85, 38 ; AV. 14, 2, 1 ; ApMB. 1, 5, 3.
bhagāya svāhā VS. 10, 5.
prajāpataye svāhā VS. 18, 28.
ekam iṣe viṣṇus tvā nayatu TS. 3, 2, 6, 1 ; TB. 3, 7, 7, 11 ; SMB. 1, 2, 6 ; ApMB. 1, 3, 7.
dve ūrje vi- TB. 3, 7, 7, 11 ; SMB. 1, 2, 7 ; ApMB. 1, 3, 8.
trīṇi rāyaspoṣāya viṣṇuḥ ; nowhere ; SMB. 1, 2, 8 ; ApMB. 1, 3, 9 ; trīṇi vratāya.
catvāri māyobhavāya vi- TB. 3, 7, 7, 11 ; SMB. 1, 2, 9 ; ApMB. 1, 3, 10.
pañca paśubhyaḥ TB. 3, 7, 7, 11 ; SMB. 1, 2, 10 ; ApMB. 1, 3, 11.
ṣaḍ ṛtubhyaḥ ApMB. 1, 3, 11 ; (SMB. 1, 2, 11 ṣaḍ rāyas-)
sakhe saptapadā bhava- nowhere in this form.
Āpaḥ śivāḥ śivatamāḥ ; nowhere.
āpo hi sthā mayobhuvaḥ VS. 11, 50 ; RV. X, 9, 1 ; AV. 1, 5, 1 ; SV. 2, 1187.
yo vaḥ śivatamo rasaḥ VS. 11, 51 ; RV. X, 9, 2 ; AV. 1, 5, 2 ; SV. 2, 1188.
tasmā araṃ gamāma vaḥ VS. 11, 52; RV. X, 9, 3 ; AV. 1, 5, 3 ; SV. 2, 1189.
tac cakṣur devahitam VS. 36, 24 ; RV. VII, 66, 16.
mama vrate te hṛdayaṃ dadhāmi (SP.) TMB. 1, 2, 21.
sumaṅgalīr iyaṃ vadhūḥ (SP.) cp. under ĀśG.

iha gāvo niṣīdantu HG. 1, 22, 9.
dhruvam asi dhruvaṃ tvā paśyāmi ; nowhere.
iha ratir iha ramadhvam VS. 8, 51.
ā tvāhārṣaṃ VS. 12, 11 ; RV. X, 173, 1 ; AV. 6, 87, 1.
ṛtam eva prathamam TB. 1, 5, 5, 1 ; cp. ṛtam agre prathamaṃ jajñe under ĀśG.
kāma veda te nāma SMB. 1, 1, 2.
imaṃ ta upasthaṃ madhunā saṃ sṛjāmi SMB. 1, 1, 3
agniṃ kravyādam akṛṇvan guhānāḥ SMB. 1, 1, 4.
yā akṛntann avayan yā atanvata SMB. 1, 1, 5.
pari dhatta dhatta vāsasainām SMB. 1, 1, 6.
somo'dadad gandharvāya SMB. 1, 1. 7 ; cp. under PGS.
pra me patiyānaḥ panthāḥ kalpatām SMB. 1, 1, 8.
prāsvāḥ patiyānaḥ panthāḥ kalpatām SMB. 1, 1, 9.
agnir etu prathamo devatābhaḥ SMB. 1, 1, 10; cp. agnir aitu under PGS.
imām agnis trāyatāṃ gārhapatyaḥ SMB. 1, 1, 11; cp. under PGS.
dyaus te pṛṣṭhaṃ rakṣatu SMB. 1, 1, 12.
mā te gṛhesu niśi ghoṣa utthāt SMB. 1, 1, 13; ApMB. 1, 4, 9.
aprajasyam pautramartyam SMB. 1, 1, 14; ApMR. 1, 4, 11. (var.)
paraitu mṛtyur amṛtaṃ ma ā gāt SMB. 1, 1, 15; AV. 18, 3, 62.
bhūḥ svāhā VS. 20, 12, 23.
bhuvaḥ svāhā.
svaḥ svāhā VS. 22, 32.
bhūr bhuvaḥ svaḥ svāhā; nowhere.
imam aśmānam ā roha SMB. 1, 2, 1; cp. ā rohemam and ā tiṣṭhemam aśmānam.
iyaṃ nāry upabrūte SMB. 1, 2, 1; cp. under PGS.
aryamaṇaṃ nu devam cp. under AśGS.
pūsaṇaṃ nu devam „ „
kanvalā pitṛbhyaḥ patilokaṃ yatī SMB. 1, 2, 5; ApMB. 1, 4, 4.
ekam iṣe viṣṇus tvā nayatu SMB. 1. 2. 6; cp. under PGS.
dve ūrje vi- SMB. 1 ; 2, 7. „
trīṇi vratāya vi- SMB. 1. 2, 8. „
catvāri māyobhavāya SMB. 1,2,9. „
pañca paśubhyaḥ SMB. 1, 2, 10. „
ṣaḍ rāyasposāya SMB. 1, 2, 11. „
sapta saptabhyo hotrābhyaḥ SMB. 1, 2, 12.
sumaṅgalīr iyaṃ vadhūḥ ; cp. under PGS.
sam añjantu viśve devāḥ ; cp. under ĀśGS.
gṛbhṇāmi te saubhagatvāya; cp. under ĀśGS.
aghoracakṣur apatighny edhi; cp. under ĀśGS.
ā naḥ prajāṃ janayatu; under ĀśGS.
imāṃ tvam indra mīḍhvaḥ „
samrājñī śvaśure bhava „
mama vrate te hṛdayaṃ dadhātu; cp. under PGS.
lekhāsaṃdhiṣu pakṣmasu SMB 1, 3, 1.
keśeṣu yac ca pāpakam SMB. 1, 3, 2.
śīleṣu yac ca pāpakam SMB. 1, 3, 4.
ārokeṣu ca danteṣu „ 1, 3, 4.
ūrvor upasthe jaṅghayoḥ SMB. 1, 3, 5.
yāni kāni ca ghorāṇi „ 1, 3, 6.
dhruvam asi dhruvāham; nowhere; cp. under PGS.
dhruvā dyaur dhruvā pṛthivī SMB 1, 3, 7 ; RV. X, 173, 4 ; AV. 6, 88, 1.
annapāśena maṇinā SMB. 1, 3. 8.
yad etad dhṛdayaṃ tava SMB. 1, 3, 9.
annaṃ prāṇasya ṣaḍviṃśaḥ SMB. 1, 3, 10.
su kiṃśukaṃ śalmalim SMB. 1, 3, 11 ; RV. X, 85, 20 ; AV. 14, 1, 61 ; ApMB. 1, 6, 4.
mā vidan paripanthinaḥ SMB. 1, 3, 12; RV. X, 85, 32; AV. 12. 1. 32, 14, 2, 11; ApMB. 1, 6, 10.
ya ṛte cid abhiśrisaḥ SV. 1, 244; RV. VIII, 1, 12; AV. 14, 2 47.
iha gāvaḥ prajāyadhvam. SMB. 1, 3, 12; AV. 20, 127, 10; ApMB. 1, 9, 1.
iha dhṛtir iha svadhṛtiḥ SMB. 1, 3, 14.

KauGS.

satyenottabhitā bhūmiḥ AV. 14, 1, 1 ; RV. X, 85, 1.
pūrvāparaṃ carataḥ AV. 14, 1, 23 ; RV. X, 85, 18.

yuvaṃ bhagam AV. 14, 1, 31.
brahmaṇaspate „ 14, 1, 31.
devā agre ny apadyanta patnīḥ AV. 14, 2, 32.
ut tiṣṭheto viśvāvaso AV. 14, 2, 33.
apsarasaḥ sadhamādaṃ madanti AV 14, 2, 34.
namo gandharvasya AV. 14, 2, 35.
rāyā vayaṃ sumanasaḥ AV. 14, 2, 36.
anṛkṣarā ṛjavaḥ santu panthāḥ AV. 14, 1, 34; RV. X, 85, 23.
yo anidhmo dīdayat AV. 14, 1, 37; RV. X, 30, 4.
idam ahaṃ ruśantaṃ grāmam AV. 14, 1, 38.
yo bhadro rocanaḥ AV. 14, 1, 38.
āsyai brāhmaṇāḥ snapanīḥ AV. 14, 1, 39.
aryamaṇaṃ yajāmahe AV. 14, 1, 17.
pra tvā muñcāmi AV. 14, 1, 19: RV. X, 85, 24.
uśatīḥ kanyalā imāḥ AV. 14, 2, 52.
bṛhaspatināvasṛṣṭām AV. 14, 2, 54, 55, 56, 57, 58.
yad āsandyām upadhāne AV. 14, 2, 65.
yac ca varco akṣeṣu AV. 14, 1, 35.
yathā sindhur nadīnām AV. 14, 1, 43.
yad duṣkṛtam yac chamalam AV. 14, 2, 66.
yā akṛntann avayan yāś ca tatnire AV. 14, 1, 45; cp. under PGS.
tvaṣṭā vāso vy adadhāt AV. 14, 1, 53.
kṛtrimaḥ kāṅkataḥ AV. 14, 2, 68.
kṛtayāmam; not even in AV.
āśāsānā saumanasam AV. 14, 1, 42.
saṃ tvā nahyāmi payasā AV. 14, 2, 70.
iyaṃ vīrut AV. 7, 56, 2.
bhagas tveto nayatu hastagṛhya AV. 4, 1, 20; cp. pūṣā tveto under ĀśGS.
śaṃ te hiraṇyam AV. 14, 1, 40.
aṅgādaṅgād vayam asyāḥ AV. 14, 2, 69.
syonaṃ dhruvaṃ prajāyai dhārayāmi AV. 14, 1, 47.
tam ā tiṣṭhānumādyā suvarcāḥ AV. 14, 1, 47.
iyaṃ nāry upabrūte; cp. under. PGS.
yenāgnir asyā bhūmyāḥ AV. 14, 1, 48.
aryamṇe agniṃ paryehi pūṣan AV. 14, 1, 39.
sapta maryādāḥ kavayas tatakṣuḥ AV. 5, 1, 6; RV. X, 5, 6.
iṣe tvā—susīme; nowhere.
ūrje tvā— „
rāyasposāya tvā „
saubhagāya tvā— „
sāmrājyāya tvā— „
sampade tvā—VS. 15, 8, but this is not meant.
jīvātave tvā; nowhere.
ā roha talpaṃ sumanasyamānā AV. 14, 2, 31.
bhagas takṣa AV. 14, 1, 60.
imau pādau subhagau (SP.); nowhere.
ahaṃ vi syāmi mayi rūpam asya AV. 14, 1, 57.
pra tvā muñcāmi varuṇasya pāśāt AV. 14, 1, 58; cp. ĀśGS.
ud vachadhvam AV. 14, 1, 59.
abhrātṛghnīṃ varuṇa AV. 14, 1, 62.
prati tiṣṭha virāḍ asi AV. 14, 2, 15.
su kiṃśukaṃ śalmalim; cp. GoGS.
rukmaprastaraṇaṃ vahyaṃ AV. 14, 2, 30.
emaṃ panthām arukṣāma AV. 14, 2, 8.
brahmāparaṃ yujyatām AV. 14, 1, 64.
mā vidan paripanthinah AV.; cp. GGS.
yedaṃ pūrvāgan AV. 14, 2, 74.
sūryāyai devebhyaḥ AV. 14, 2, 46; RV. X, 85, 17.
sam rchata-suprajasau; not even in AV.
ya ṛte cid abhiśrisaḥ; cp. GGS.
sā mandasānā manasā śivena AV. 14, 2, 6.
idaṃ su me naraḥ śṛṇuta AV. 14, 2, 9.
sumaṅgalīr iyaṃ vadhūḥ; cp. ĀśGS.
yā oṣadhayo yā nadyaḥ AV. 14, 2, 7.
ye pitaro vadhūdarśāḥ AV. 14, 2, 73.
pra budhyasva subudhā AV. 14, 2, 75.
saṃ kāśayāmi vahatum AV. 14, 2, 12.
ud va ūrmīḥ AV. 14, 2, 16; RV. III, 33, 13.

ut tiṣṭhetaḥ kim ichantīdam ā gāḥ AV. 14, 2, 19.
syonaṃ dhruvaṃ prajāyai AV. 14, 1, 47.
sumaṅgalī prataraṇī gṛhāṇām AV. 14, 2, 26.
iha priyaṃ prajayā te—cp. ĀśGS.
mā hiṃsiṣṭaṃ kumāryam AV. 14, 1, 63.
aghoracakṣur apatighny edhi AV. 14, 2, 17 ; cp. ĀśGS.
śarma varmaitad ā hara AV. 14, 2, 21.
carma copa stṛṇīthana AV. 14, 2, 22.
yaṃ balbajaṃ nyasyatha AV. 14, 2, 22.
upa stṛṇīhi balbajam AV. 14, 2, 23.
tad ā rohatu suprajāḥ AV. 14, 2, 22.
tatropaviśya suprajāḥ 14, 2, 23.
sujyaiṣṭhyo'bhavat 14, 2, 24.
vi tiṣṭhantāṃ mātur asyā upasthāt 14, 2, 25.
tena bhūtena ; not even in AV.
tubhyam agre pary avahan ; cp. PGS.
śumbhai dyāvāpṛthivī 14, 2, 45.
agnir janavit—adāt ; nowhere.
agnaye janavide svāhā ApMB. 1, 4, 3.
saviā prasavānām 5, 24, 1.
tena bhūtena haviṣā 6, 78, 1.
akṣyau nau madhusaṃkāśe 7, 36, 1.
mahīm ū ṣu mātaraṃ suvratānām 7, 6, 2.
abhi tvā manujātena 7, 37, 1.
saṃ pitarāv ṛtviye sṛjethām 14, 2, 37.
ihemāv indra saṃ nuda 14, 2, 64.
iyaṃ vīrun madhujātā 1, 34, 1.
amo'ham asmi sā tvam cp. ĀśGS.
brahma jajñānaṃ prathamaṃ purastāt 4, 1, 1 ; SV. 1, 321 ; VS. 13, 3
syonād yoner adhibudhyamānau 14, 2, 43.
bṛhaspatiḥ prathamaḥ sūryāyāḥ 14, 1, 55.
somenādityā balinaḥ 14, 1, 2.
ihed asātha na paro gamātha 14, 1, 32.
iha mama rādhyatām atra tava ; not even in AV.
parā dehi śāmulyam 14, 1, 25 ; RV. 10, 85, 29.
devair dattaṃ manunā sākam etat 14, 2, 41.
apāsmat tena uchatu 14, 2, 48.
yāvatīḥ kṛtyā upavāsane 14, 2, 49.
yā me priyatamā tanūḥ 14, 2, 50.
ye antā yāvatīḥ sicaḥ 14, 2, 51.
navaṃ vasānaḥ surabhiḥ suvāsāḥ 14, 2, 44.
jīvaṃ rudanti vimayante adhvare 14, 1, 46 ; RV. 10, 40, 10.
yadīme keśino janāḥ 14, 2, 59.

A scrutiny of the above table shows that out of the total of 21 verses, employed by the Āśvalāyana-Gṛhya in the marriage ceremony only 14 are found in the RV., 3 only in MBr., and the other three—and these are the very soul of the whole rite—do not occur in any of the Saṃhitās. The 14 verses, occurring in the RV., are all, without exception, found in the 10th book, which is universally admitted to be a later addition. Now, the central point in the marriage ceremony in India has ever been the rite of *saptapadī*, but the formula with which this act of taking seven steps is solemnized is uniformly set, in all the Gṛhyas in prose and does not occur in any of the four Saṃhitās; and this, when viewed in the light of the dictum, laid down above that "the earlier the form of a gṛhya ceremonial the simpler and less elaborate is its execution" should suggest that in pre-Gṛhyasūtra times the marriage ceremony, among the Indian Aryans was a simple and homely

affair, solemnized, if at all, by prose formulas, not at all requiring embellishment in the form of Vedic poetry, which was more or less, reserved for the mystic and higher ceremonial of the śrauta type; and it was, indeed, in post-Saṃhitic period that the priests, actuated by the desire of meticulously religionizing all details of life, thought of elaborating and decking out this ceremony with Vedic verses, some gleaned from their respective Saṃhitās, and others either borrowed from other Saṃhitās or composed specially for this purpose.

Similarly, out of the total of 87 verses, employed by Pāraskara in this ceremony only 31 occur in the Vājasaneyi-Saṃhitā, and 32 are not found in RV., VS., SV. and AV.; but some of these occur in TS., TB., or KS. Now, the number 87 is slightly more than quadruple of the number of verses used by Āśvalāyana; and obviously actuated by the motive "that the larger the number of Vedic verses employed in a rite the greater is its solemnity" the author or authors of the Vājasaneyi-Gṛhya drew from their own Saṃhitā, what they could find of interest therein, and not satisfied with the number of verses they drew from that floating mass of verses, which though not early Vedic—and this is indicated by their metrical peculiarities—proved in course of time to be a veritable store-house for the compilers of the different Gṛhya-Mantrapāṭhas, such as the Apastamba-Mantrapāṭha and Mantra-Brāhmaṇa.

The author of Gobhila-sūtra employs 55 verses, out of which only one is found in the SV. but 48 occur in the Mantrabrāhmaṇa, a collection of verses designed to accompany the various domestic rites.

Out of the total of 131 verses, cited by Kauśika for the marriage ceremony, 111 are found in the AV., but here again the case is analogous to the Gobhila, in asmuch as the AV. is primarily designed to work out domestic *tantra* and though coeval with or even anterior to the RV. in its contents it is decidedly exterior to it in its composition.

That domestic rites in their original form had little to do with the Vedic verses is vaguely hinted by Āpastamba, who says:—

"atha karmāṇi ācārād yāni gṛhyante udagayanapūrvapakṣāhaḥpuṇyāheṣu kāryāṇi yajñopavītinā" || (I. 1. 1-3).

"The gṛhya rites were so called in contrast with śrauta rites, which are

known from Śruti, gṛhya rites were known from customary usage; the ultimate authority for these rites is not Vedic texts, but custom."

That these rites, having little to do with the Śruti in the original, came, at a later stage to be associated with that floating mass of verses, referred to above, may be the meaning of Karka who, while commenting on the above sūtra, says:—

"pratyakṣā hi śrutayaḥ śrauteṣu, smārte ca punaḥ kartṛsāmānyād anumeyāḥ śrutayaḥ ||"

"For śrauta rites, there are perceptible Śrutis; for smārta (=gṛhya) rites the Śrutis are known (to have been perceptible in older times only) by inference from the fact that both śrauta and smārta rites are practised by the same people (and thus both classes of rites must have equal authority).

To this Jayarāma adds:—

"smārtānām api veda-mūlakatvam uktaṃ bhaṭṭaiḥ ||"

"The Bhaṭṭas have taught that the smārta rites also have Veda for their seat of authority."

Saṅkhāyana I. 6-17:—

jāyām upagrahiṣyamāṇo' *nṛkṣarā* iti varakān gachato'numantrayate' bhigamene puṣpaphalayavān ādāyodakumbhaṃ cā 'yam ahaṃ bho' iti triḥ procyodite prāṅmukhā gṛhyā(ḥ) pratyṅmukhā āvahamānā gotranāmāny anukīrtayantaḥ kanyā (m ?) varayanty ubhayato rucite pūrṇapātrīm abhimṛśanti puṣpākṣataphalayavahiraṇyamiśrām | *anādhṛṣṭam* asy anādhṛsyaṃ devānām ojo' nabhiśasty abhiśastipāḥ | anabhiśaste'nyam añjasā satyam upa geṣaṃ suvite mā dhā ity *ā naḥ* prajām iti kanyāyā ācārya utthāya mūrdhani karoti *prajāṃ* tvayi dadhāmi paśūṃs tvayi dadhāmi tejo brahmavarcasaṃ tvayi dadhāmīti ||6||

pratiśrute juhoti caturasraṃ gomayena sthaṇḍilam upalipya pūrvayor vidiśor dakṣiṇāṃ prācīṃ pitrya uttarāṃ daive prācīm evaika udaksaṃsthāṃ madhye lekhāṃ likhitvā tasyai dakṣiṇata upariṣṭād ūrdhvām ekāṃ madhya ekāṃ uttarata ekāṃ tā abhyukṣyāgniṃ praṇīyābhi manasā śivenā*yam astu* saṃgamano vasūnāṃ mā no hiṃsīḥ sthaviraṃ mā kumāram, śaṃ no bhava dvipade śaṃ catuṣpada ity agniṃ praṇīya tūṣṇīṃ vā pradakṣiṇam agneḥ samantāt pāṇinā sodakena triḥ pramārṣṭi tat samūhanam ity ācakṣate sakṛd apasavaṃ pitrye ||7||

atha paristaraṇam | prāgagraiḥ kuśaiḥ paristṛṇāti trivṛt pañcavṛd vā

purastāt prathamam atha paścān mūlāny agraiḥ prachādayati | sarvāś cāvṛto dakṣiṇataḥ pravṛttaya udaksaṃsthā bhavanti dakṣiṇato brahmāṇaṃ pratiṣṭhāpya *bhūr* bhuvaḥ svar iti sumanobhir alaṃkṛtyottarataḥ praṇītāḥ praṇīya *ko vaḥ* praṇayatīti savyena kuśān ādāya dakṣiṇenāpanauti | dakṣiṇaṃ jānv ācya savyaṃ pitryenājyāhutiṣu nityaṃ paristaraṇaṃ nityāhutiṣu ceti māṇḍūkeyāḥ kuśataruṇe aviṣame avichinnāgre anantargarbhe prādeśena māpayitvā kuśena chinatti *pavitre stha* iti dve trīṇi vā bhavanti prāgagre dhārayan *vaiṣṇavyāv* ity abhyukṣya kuśataruṇābhyāṃ pradakṣiṇam agniṃ triḥ paryukṣya, *mahīnāṃ* payo'sity ājyasthālīm ādāy*eṣe* tvety adhiśrity*orje* tvety udag udvāsyodagagre pavitre dhārayann aṅguṣṭhābhyāṃ copakaniṣṭhikābhyāṃ cobhayataḥ pratigṛhyordhvāgre prahve kṛtvājye pratyasyati | *savituṣ ṭvā* prasava utpunāmy achidreṇa pavitreṇa vasoḥ sūryasya raśmibhir ity ājyasaṃskāraḥ sarvatra | nāsaṃskṛtena juhuyāt sruve cāpaḥ *savitur* va iti tāḥ praṇītāḥ prokṣaṇīś ca ||8||

sruvaḥ pātram arthalakṣaṇagrahaṇam | savyena kuśān ādāya dakṣiṇena mūle sruvaṃ *viṣṇor* hasto'sīti sruveṇājyāhutīr juhoty uttarapaścārdhād agner ārabhyāvichinnaṃ dakṣiṇato juhoti *tvam* agne pra matir iti dakṣiṇapaścārdhād agner ārabhyāvichinnam uttarato juhoti *yasyeme* himavanta ity āgneyam uttaram ājyabhāgaṃ savyaṃ dakṣiṇaṃ madhye'nyāhutayo'*gnir* janitā sa me'mūṃ jāyāṃ dadātu svāhā *somo* janimān sa māmuyā janimantaṃ karotu svāhā, *pūṣā* jñātimānt sa māmuṣyai pitrā mātrā bhrātṛbhir jñātimantaṃ karotu svāheti | nājyāhutiṣu nityāv ājyabhāgau sviṣṭakṛc ca nityāhutiṣu ceti māṇḍūkeyā mahāvyāhṛtisarvaprāyaścittaprājāpatyāntaram etad āvāpasthānam ājye haviṣi savye pāṇau ye kuśās tān dakṣiṇenāgre saṃgṛhya mūle savyena teṣām agraṃ sruve samanakti madhyam ājyasthālyāṃ mūlaṃ cātha cet sthālīpākeṣu sruvāgraṃ madhyaṃ sruve mūlam ājyasthālyāṃ tān anuprahṛty*āgner* vāso'sīti tisraḥ samidho'bhyādhāya yathoktaṃ paryukṣaṇaṃ anāmnātamantrāsv ādiṣṭadevatāsu *amuṣyai* svāhāmuṣyai svāheti juhuyāt svāhākāreṇa śuddhena vyākhyātaḥ pratiśrute homakalpaḥ ||9||

prakṛtir bhūtikarmaṇāṃ sarvāsāṃ cājyāhutīnāṃ śākhāpaśūnāṃ carupākayajñānāṃ ca | ta ete prayājā ananuyājā anilā anigadā asāmidhenīkāś ca sarve pākayajñā bhavanti | tad api ślokāḥ:—

> huto'gnihotrahomenāhuto balikarmaṇā |
> prahutaḥ pitṛkarmaṇā prāśito brāhmaṇe hutaḥ ||

anūrdhvajñur vyūḍhajānur juhuyāt sarvadā haviḥ |
na hi bāhyahutaṃ devāḥ pratigṛhṇanti karhi cit ||
raudraṃ tu rākṣasaṃ pitryam āsuraṃ cābhicārikam |
uktvā mantraṃ spṛśed apa ālabhyātmānam eva ca ||10||

athaitāṃ rātrīṃ śvas tṛtīyāṃ vā kanyāṃ vakṣyantīti tasyāṃ rātryām atīte niśākāle sarvauṣadhiphalottamaiḥ surabhimiśraiḥ saśiraskāṃ kanyām āplāvya raktam ahataṃ vā vāsaḥ paridhāya paścād agneḥ kanyām upaveśyānvārabdhāyāṃ mahāvyāhṛtibhir hutvājyāhutīr juhoty *agnaye* somāya prajāpataye mitrāya varuṇāyendrāṇyai gandharvāya bhagāya pūṣṇe tvaṣṭre bṛhaspataye rājñe pratyanīkāyeti | catasro'ṣṭau vāvidhavāḥ śākapiṇḍībhiḥ surayānnena ca tarpayitvā caturā nartanaṃ kuryur etā eva devatāḥ puṃso vaiśravaṇam īśānaṃ cāto brāhmaṇabhojanam ||11||

snātaṃ kṛtamaṅgalaṃ varam avidhavāḥ subhagā yuvatyaḥ kumāryai veśma prapādayanti | tāsām apratikūlaḥ syād anyatrābhakṣyapātakebhyas tābhir anujñāto'thāsyai vāsaḥ prayachati *raibhy* āsīd iti *cittir* ā upabarhaṇam ity āñjanakośam ādatte | *sam* añjantu viśve devā iti samañjanīyā | *yatheyaṃ* śacīṃ vāvātāṃ suputrāṃ ca yathāditim | avidhavāṃ cāpālām evaṃ tvām iha rakṣatād iyam iti dakṣiṇe pāṇau śalalīṃ trivṛtaṃ dadāti *rūpaṃrūpam* ity āda rśaṃ savye raktakṛṣṇam āvikaṃ kṣaumaṃ vā tarimaṇiṃ pratisaraṃ jñātayo' syā badhnanti *nīlalohitam* iti | *madhumatīr* oṣadhīr iti madhūkāni badhnāti | vivāhe gām arhayitvā gṛheṣu gāṃ te mādhuparkikyau paścād agneḥ kanyām upaveśyānvārabdhāyāṃ mahāvyāhṛtibhis tisro juhoti samastābhiś caturthīṃ prati *yetaitasyāṃ* codanāyām evam anādeśe sarveṣu bhūtikarmasu purastāc copariṣṭāc caitābhir eva juhuyāt ||12||

samrājñī śvaśure bhaveti pitā bhrātā vāsyāgreṇa mūrdhani juhoti sruveṇa vā tiṣṭhann āsīnāyāḥ prāṅmukhyāḥ pratyaṅmukho *gṛbhṇāmi* te saubhagatvāya hastam iti dakṣiṇena pāṇinā dakṣiṇaṃ pāṇiṃ gṛhṇāti sāṅguṣṭham uttānenottānaṃ tiṣṭhann āsīnāyāḥ prāṅmukhyāḥ pratyaṅmukhaḥ pañca cottarā japitvā, *amo'ham* asmi sā tvaṃ sā tvam asy amo'haṃ dyaur ahaṃ pṛthivī tvam ṛk tvam asi sāmāhaṃ sā mām anuvratā bhava tāv eha vivahāvahai prajāṃ prajanayāvahai putrān vindāvahai bahūṃs te santu jaradaṣṭaya ity udakumbhaṃ navaṃ *bhūr* bhuvaḥ svar iti pūrayitvā puṃnāmno vṛkṣasya sakṣīrānt sapalāśānt sakuśān opya hiraṇyam iti caike taṃ brahmacāriṇe vāgyatāya pradāya prāgudīcyāṃ diśi tā stheyāḥ pradakṣiṇā bhavanty aśmānaṃ cottarata upasthāpy*ehi* sūnarīty utthāpya *ehy* aśmānam ā tiṣṭhāśmeva tvaṃ sthirā bhava | abhi tiṣṭha pṛtanyataḥ sahasva pṛtanāyata iti

dakṣiṇena prapadenāśmānam ākramya pradakṣiṇam agniṃ paryāṇīya tenaiva mantreṇa dvitīye vasanaṃ pradāya lājāñ chamīpalāśamiśrān pitā bhrātā vāsyā añjalāv āvapaty upastaraṇābhighāranaṃ pratyabhighāraṇaṃ cājyena tāñ juhoti ||13||

iyaṃ nāry upabrūte lājān āvapantikā śivā jñātibhyo bhūyāsaṃ ciraṃ jīvatu me patiḥ svāheti tiṣṭhantī juhoti | patir mantraṃ japaty aśmakramaṇādy evaṃ dvitīyam evaṃ tṛtīyaṃ tūṣṇīṃ kāmena caturthaṃ prāg ūdīcyāṃ diśi sapta padāni prakramayat*īṣa ekapady* ūrje dvipadī rāyaspoṣāya tripady āyobhavyāya catuṣpadī paśubhyaḥ pañcapady ṛtubhyaḥ ṣaṭpadī ṣakhā saptapadī bhaveti | tāny adbhiḥ śamayaty *āpo hi ṣṭhīy*ābhis tisṛbhiḥ stheyābhir mārjayitvā mūrdhany abhiṣicya *gāṃ* dadānīty *āha* brāhmaṇebhyaḥ kiṃ cid dadyāt sarvatra sthālīpākādiṣu karmasu sūryāṃ viduṣe vādhūyaṃ (cp. RV. X. 85. 34) brāhmaṇasya varo grāmo rājanyasyāśvo vaiśyasyādhirathaṃ śataṃ duhitṛmate yājñikebhyo'śvaṃ dadāti ||14||

pra tvā muñcāmīti tṛcaṃ gṛhān pratitiṣṭhamānāyāṃ *jīvaṃ* rudantīti prarudantyām atha rathākṣasthāyāñjanaṃ patnī kurate'*kṣann* amīmadantetyetayā sarpiṣā *śucī* te cakre *dve* te cakre iti caitābhyāṃ cakrayoḥ pūrvayā pūrvam uttarayottaram usrau ca *khe* rathasyetyetayā phalavato vṛkṣasya śamyā garteṣv ekaikāṃ vayāṃ nikhāya nityā vābhimantryāthosrau yuñjanti | *yuktas* te astu dakṣiṇa iti dvābhyāṃ *śukrāv* anaḍvāhāv ityetenārdharcena yuktāv abhimantryātha yadi rathāṅgaṃ viśīryeta chidyeta vāhitāgner gṛhān kanyāṃ prapādyā*bhi vyayasva* khadirasyetyetayā paridadyāt *tyaṃ* cid aśvam iti granthiṃ *svasti* no mimītām iti pañcarcaṃ japati *sukiṃśukam* iti ratham ārohantyāṃ *mā vidan* paripanthina iti catuṣpathe *ye vadhva* iti śmaśāne *vanaspate* śatavalśa iti vanaspatāv ardharcaṃ japati *sutrāmāṇam* iti nāvam ārohantyām *aśmanvatīti* nadīṃ tarantyām api vā yuktenai*vod va ūrmir* ity agādhe prekṣaṇaṃ *ceha priyam* iti sapta gṛhān prāptāyāḥ kṛtāḥ parihāyya ||15||

ānaḍuham ity uktaṃ tasminn upaveśyānvārabdhāyāṃ patiś catasro juhoty *agninā* devena pṛthivīlokena lokānām ṛgvedena vedānāṃ tena tvā śamayāmy asau svāhā, *vāyunā* devenāntarikṣalokena lokānāṃ yajurvedena vedānāṃ tena tvā śamayāmy asau svāhā, *sūryeṇa* devena dyaurlokena lokānāṃ sāmavedena vedānāṃ tena tvā śamayāmy asau svāhā, *candreṇa* devena diśāṃ lokena lokānāṃ brahmavedena vedānāṃ tena tvā śamayāmy asau svāhā bhūr *yā te* patighny alakṣmī devaraghnī jāraghnī tā(ṃ) karomy

asau svāheti vā prathamayā mahāvyāhṛtyā prathamopahitādvitīyayā dvitīyā tṛtīyayā tṛtīyā samastābhiś caturthī, *aghoracakṣur* ity ājyalepena cakṣuṣı vimṛjīta, *kayā* naś citra iti tisṛbhiḥ keśāntān abhimṛś*yota tyā* daivyā bhiṣajeti catasro'nudrutyānte svāhākāreṇa mūrdhani saṃsrāvam atra haike kumāram utsaṅgam ānayanty ubhayataḥ sujātam *ā te* yonim ity etayāpi vā tūṣṇīṃ tasyāñjalau phalāni datvā puṇyāhaṃ vācayati paṃsavatīha bhavatī*haiva stam* iti sūktaśeṣeṇa gṛhān prapādayanti ||16||

dadhikrāvṇo akāriṣam iti dadhi saṃpibeyātāṃ vāgyatāv āsītām ādhruvadarśanād astamite dhruvaṃ darśayati *dhruvaidhi* poṣyā mayīti, *dhruvaṃ* paśyāmi prajāṃ vindeyeti brūyāt trirātraṃ brahmacaryaṃ careyātām adhaḥ śayīyātāṃ dadhyodanaṃ saṃbhuñjīyātāṃ *pibataṃ ca* tṛpṇutaṃ ceti tṛcena sāyaṃprātar vaivāham agniṃ paricareyātām *agnaye* svāhāgnaye sviṣṭakṛte svāheti *pumāṃsau* mitrāvaruṇau pumāṃsāv aśvināv ubhau | pumān indraś cāgniś ca pumāṃsaṃ vartatāṃ mayi svāheti pūrvā garbhakāmā daśarātram avipravasaḥ ||17||

anṛkṣarā ṛjavaḥ santu panthāḥ RV X. 85, 23; AV. 14, 1, 34; ApMB. 1, 1, 2.
anādhṛṣṭam asy anādhṛsyam VS. 5, 5; TS. 1, 2, 10, 2; MS. 1, 2, 7: 16, 13; KS. 2, 4 all with variants.
ā naḥ prajām RV. X. 85, 43; found in MS., KS., SMB., ApMB.
prajāṃ tvayi dadhāmi- nowhere else.
ayam astu saṃgamano vasūnāṃ ,, (Oldenberg begins the mantra with *agniṃ praṇiya,* which is wrong, cp. Concordance with *agniṃ praṇayāmi manasā* iti).
śaṃ no bhava dvipade śaṃ catuṣpade RV. VII, 54, 1; also in AV., MS., SMB., ApMB.
bhūr bhuvḥ svaḥ—common.
ko vaḥ pra ṇayati *laukika*?
pavitre stho vaiṣṇavyau VS. I. 12.
mahīnāṃ payo'si VS. 1, 20; also in TS., KS., ŚB.
iṣe tvorje tvā VS. 1, 1; also in MS., KS., TS.
savituṣ ṭvā prasave VS. 1, 31. with —tus tvā.
viṣṇor hasto'si: nowhere else.
tvam agne pramatiḥ RV. I. 31. 10.

yasyeme himavantaḥ RV. X. 121, 4; VS. 25, 12; TS. 4, 1, 8, 4.
agnir janitā: nowhere else.
somo janimān ,,
pūṣā jñātimān ,,
bhūḥ svāhā: common.
bhuvaḥ svāhā ,,
svaḥ svāhā ,,
ayāś cāgne'sy anabhiśastipāś ca MS., KS., ApMB., and other texts.
prajāpataye svāhā: common.
agner vāso'si: nowhere else.
agnaye svāhā: common.
somāya svāhā: common.
prajāpataye svāhā ,,
mitrāya svāhā ,,
varuṇāya svāhā ,,
indrāya svāhā ,,
indrāṇyai svāhā: nowhere else.
gandharvāya svāhā ,, ApMB. 1, 4, 2 with variants.
bhagāya svāhā VS. 10, 5.
pūṣṇe svāhā VS. 10, 5.
tvaṣṭre svāhā VS. 22, 20.
bṛhaspataye svāhā VS. 10, 5.
rājñe svāhā TB. 3, 10, 7, 1.
pratyanīkāya svāhā: nowhere else.
raibhy āsīt RV. X. 85, 6; AV. 14, 1, 7.

cittir ā upabarhaṇam RV. X. 85, 7; AV. 14, 1, 6.
sam añjantu viśvedevāḥ RV. X. 85, 47; SMB, 1, 2, 15; ApMB. 1, 11, 3.
yatheyaṃ śacīm: nowhere else.
rūpaṃrūpaṃ pratirūpo babhūva RV. VI. 47, 18; SB. 14, 5, 5, 9.
nilalohitaṃ bhavati RV. X. 85, 28; AV. 14, 1, 26.
madhumatīr oṣadhīr dyāva āpaḥ RV. IX. 57, 3; MS. 4, 11, 1: 160, 5.
samrājñī śvaśure bhava RV. X, 85, 46; SMB. 1, 2, 20; ApMB. 1, 6, 6.
gṛbhṇāmi te saubhagatvāya hastam RV. X, 85, 36; SMB. 1, 2, 16; ApMB. 1, 3, 3.
tāṃ pūṣañ chivatamām erayasva RV. X, 85, 37.
tubhyam agre pary avahan RV. X. 85, 38.
punaḥ patnīm agnir adāt RV. X. 85, 39.
somaḥ prathamo vivide RV.X. 85, 40.
somo dadad gandharvāya RV. X. 85. 41.
amo'ham asmi sā tvam AV. 14, 2, 71; KS. 35, 18.
ehi sūnari APMB. 1, 3, 14 with *sūnṛte*.
ehy aśmānam ā tiṣṭha AV. 2, 13, 4 KauśG. 54, 8; MGS. 1, 22, 12.
iyaṃ nāry upabrūte AV. 14, 2, 63 SMB. 1, 2, 2; ApMB. 1, 5, 2.
iṣa ekapadī; common in Gṛhyasūtras.
āpo hi ṣṭhā mayobhuvaḥ RV. X. 9, 1.
yo vaḥ śivatamo rasaḥ RV. X. 9, 2.
tasmā araṃ gamāma vaḥ RV. X. 9, 3.
gāṃ dadāmi—*laukika*?
pra tvā muñcāmi RV. X. 85, 24; AV. 14, 1, 19; ApMB. 1, 5, 16.
preto muñcāmi nāmutaḥ RV. X. 85, 25.
pūṣā tveto nayatu hastagṛhya RV. X. 85, 26.
jīvaṃ rudanti vi mayante adhvare RV. X. 40, 10; AV. 14, 1, 46.
akṣann amīmadanta hi RV. I. 82, 2; AV. 18, 4, 61.
dve te cakre sūrye RV. X. 85, 16; AV. 14, 1, 16.
khe rathasya khe'nasaḥ RV. VIII. 91, 7; AV. 14, 1, 16.
yuktas te astu dakṣiṇaḥ RV. 1, 82, 5.
yunajmi te brahmaṇā keśinā hari RV. I. 82, 6.
śukrāv anaḍvāhāv āstām RV. X. 85, 10.
abhi vyayasva khadirasya sāram RV. III. 53, 19.
tyaṃ cid aśvaṃ na vājinam RV. X. 143, 2.
svasti no mimītām aśvinā bhagaḥ RV. V. 51, 11.
svastaye vāyum upa bravāmahai RV. V. 51, 12.
viśve devā no adyā svastaye RV. V. 51, 13.
svasti mitrāvaruṇā RV. V. 51, 14.
svasti panthām anu carema RV. V. 51, 15.
sukiṃśukaṃ śalmaliṃ viśvarūpam RV. X. 85, 20; AV. 14, 1, 61; SMB. 1, 3, 11; ApMB. 1, 6, 4.
mā vidan paripanthinaḥ RV. X. 85, 32; SMB. 1, 3, 12; ApMB. 1, 6, 10.
ye vadhvaś candraṃ vahatum RV. X. 85, 31; AV. 14, 2, 10; ApMB. 1, 6, 9.
vanaspate śatavalśo vi roha RV. III. 8, 11; TS. 1, 3, 5, 1; MS. 1, 2, 14: 23, 9; KS. 3, 2.
sutrāmāṇaṃ pṛthivīm RV. X. 63, 10; AV. 7, 6, 3; VS. 21, 6; TS. 1, 5, 11, 5; MS. 4, 10, 1: 144, 8; KS. 2, 3.
aśmanvatī rīyate RV. X. 53, 8; AV. 12, 2, 26; VS. 35, 10.
ud va ūrmiḥ śamyā hantu RV. III, 33, 13; AV. 14, 2, 16.
iha priyaṃ prajayā te sam ṛdhyatām RV. X. 85, 27; AV. 14, 1, 21; ApMB. 1, 9, 4.
nīlalohitaṃ bhavati RV. X. 85, 28.
parā dehi śāmulyam ,, X. 85, 29.
aśrīrā tanūr bhavati ,, X. 85, 30.
mā vidan paripanthinaḥ 10, 85, 32.
sumaṅgalīr iyaṃ vadhūḥ X. 85, 33.
agninā devena pṛthivīlokena- nowhere else.

vāyunā devenântarikṣalokena-nowhere else.
sūryeṇa devena dyaurlokena-nowhere else.
candreṇa devena diśāṃ lokena-nowhere else.
yā te patighny alakṣmī.. nowhere else.
aghoracakṣur apatighny edhi RV. X. 85, 44; AV. 14, 2, 17; SMB. 1, 2, 17; ApMB. 1, 1, 4.
kayā naś citra ā bhuvat RV. IV. 31, 1. (common.)
kas tvā satyo madānām RV. IV. 31, 2.
abhī ṣu ṇaḥ sakhīnām RV. IV. 31, 3.
uta tyā daivyā bhiṣajā RV. VIII. 18, 8.
śam agnir agnibhiḥ karat RV. VIII. 18, 9.
apāmīvām apa sridham RV. VIII. 18, 10.
yuyotā śarum asmat RV. VIII. 18, 11.
ā te yoniṃ garbha etu AV. 3, 23, 2.
ihaiva staṃ ma vi yauṣṭam RV. X. 85, 42.
ā naḥ prajāṃ janayatu prajāpatiḥ RV. X. 85, 43.
aghoracakṣur apatighny edhi RV. X. 85, 44.
imāṃ tvam indra mīḍhvaḥ RV. X. 85, 45.
samrājñī śvaśure bhava RV. X. 85, 46.
sam añjantu viśve devāḥ RV. X. 85, 47.
dadhikrāvṇo akāriṣam RV. IV. 39, 6; common.
dhruvaidhi poṣya mayi RVKh. X. 85, 6; ApMB. 1, 8, 9.
dhruvaṃ paśyāmi prajaṃ vindeya *laukika ?*
pibataṃ ca tṛpṇutaṃ ca RV. VIII. 35, 10.
jayataṃ ca pra stutaṃ ca RV. VIII. 35, 11.
hataṃ ca śatrūn yatataṃ ca mitriṇaḥ RV. VIII. 35, 12.
agnaye svāhā—common.
agnaye sviṣṭakṛte svahā TB. 3, 12, 2, 2-4.
pumāṃsau mitrāvaruṇau SMB. 1, 4, 8.

The Gṛhya-sūtra of Sāṅkhāyana employs about 123 mantras in the marriage ceremony against Āśvalāyana, who uses only 21 mantras; and this fact alone should place it later than that, although Oldenberg[1] would have it earlier than Aśvalāyana mainly on the basis of Sāṅkhāyana's mention in Āśvalāyana. But we know that the available Gṛhya-sūtras[2] are far from their original and the extant Sāṅkhāyana, analysed from the point of view of the sūtra technique seems (when compared with other Gṛhya sūtras) to be loose and deficient, verging, more or less, on the later Gṛhya-saṃgrahas.

And although the process of gradual elaboration operating on the Gṛhya-sūtras of Āśvalāyana, Gobhila, Pāraskara and Kauśika permits us to draw, in broad outlines, the provisional chronology of these sūtras in the order given above, this principle fails to work, when we come to review the various Gṛhya-sūtras belonging to the various schools of a Saṃhitā for this reason that if the process of elaboration and amplification has contributed to the growth of Vedic literature—as it has in the case of the later—the pro-

1 Cp. his Intr. to Sāṅkh., SBE. XXIX, 3 ff.
2 Oldenberg, SBE. XXIX p. 7. n. 4; p. 20. note 1.

cess of elimination or abbreviation[1] has also had its share in its development. This becomes patent by a scrutiny of the Khādira-gṛhya belonging to the SV:—

KhGS.

brahmacārī vedam adhītya upanyahṛtya gurave'nujñāto dāran kurvīta | aplavanaṃ ca | tayor aplavanaṃ purvam | mantrābhivādat tu paṇigrahaṇasya pūrvaṃ vyākhyātam | brāhmaṇaḥ sahodakumbhaḥ pravṛto vagyato'greṇāgniṃ gatvodaṅmukhas tiṣṭhet | snātam ahatenāchadya "ya akṛntann" ity anīyamānāyaṃ paṇigrāho japet "somo dadad" iti | paṇigrahasya dakṣiṇata upaveśayet | anvarabdhayāṃ sruveṇopaghātaṃ mahāvyāhṛtibhir ājyaṃ juhuyāt | samastābhiś caturthim | evaṃ caulopanayanagodaneṣu | "agnir etu prathama" iti ṣaḍbhiś ca pāṇigrahaṇe | nājyabhāgau na sviṣṭakṛdājyāhutiṣv anādeśe | sarvatropariṣṭān mahāvyāhṛtibhiḥ | prājāpatyaya ca | prāyaścittaṃ juhuyat | hutvopottiṣṭhataḥ | anupṛṣṭhaṃ gatvā dakṣiṇato'vasthāya vadhvañjaliṃ gṛhṇīyat | pūrvā matā śamīpalāśamiśran lājañ chūrpe kṛtva | pascad agner dṛṣatputram ākramayed vadhūṃ dakṣiṇena prapadena "imam aśmānam" iti | sakṛdgṛhītam añjaliṃ lajānāṃ vadhvañjalāv āvaped bhrātā | suhṛd vā kaścit | taṃ sāgnau juhuyad avichidyañjalim "iyaṃ nārī" iti | "aryamaṇaṃ pūṣaṇam" ity uttarayoḥ | hute tenaiva gatvā pradakṣiṇam agniṃ pariṇayet "kanyalā pitṛbhya" iti | avāsthanaprabhṛti evaṃ triḥ | śūrpeṇa śiṣṭān agnāv opya prāg udīcīm utkramayet "ekam iṣe" iti | īkṣakāvekṣaṇarathārohaṇadurgānu m-

JaimGS.

snātva mātapitarau paricaret | tadadhīnaḥ syāt | tabhyam anujñāto jayaṃ vindetanagnikāṃ samānajatiyām asagotraṃ mātur asapiṇḍāṃ jyayasaḥ kanīyasim | dūtam anumantrayate "anṛkṣara ṛjavaḥ santu pantha ebhiḥ sakhayo yanti no vareṇyaṃ | sam aryamā saṃ bhago no'nunīyat saṃ jaspatyaṃ suyamam astu deva" iti | paṇigrahaṇe'gnim ahriyamaṇam anumantrayate "agnir aitu prathamo devatanaṃ so'syai prajaṃ muñcatu mṛtyupasat | tad ayaṃ rajā varuṇo'nu manyatāṃ yatheyaṃ strī putram aghaṃ na rodad" iti | prajvalitam upatiṣṭhate "imām agnis trayatāṃ garhapatyaḥ prajam asyai nayatu dirgham ayuḥ | asunyopastha jivatam astu mata pautram anandam abhi prabudhyatam iyam" iti | purastad agner brahmaṇo vagyataḥ pratyanmukha udakumbhaṃ dharayaṃs tiṣṭhet | dakṣiṇato gneḥ śamīpalāśamiśran lajañ chūrpe mātā dhārayen matur abhāve tanmātrī | pratyag agner erakāṃ tejanīṃ vanyad vaivaṃjātiyaṃ saṃveṣṭya nidadhyād yathā prasāryamaṇaṃ paścardhaṃ barhiṣaḥ prāpnoti | athasyai vāsasī prokṣyanumantrya dadati "yā akṛntann avayan yā atanvata yāś ca devīr antām abhito'dadanta | tas tvā devīr jarasā saṃvyayantv āyuṣmatīdaṃ paridhatsva vāsa" iti | tāṃ brūyād 'imām erakāṃ dakṣiṇena pādenābhijahī'ti | "pra me patiyānaḥ panthāḥ

[1] I have shown it in the case of Naigama Kāṇḍa, Ṛktantra-Commentary, Atharva-Pratiśākhya, Bṛhaddevatā, Pāṇini, Barhaspatya-sūtra and Sāyaṇa in the Introduction to my Atharva-Prātiśākhya, P. 61. Bühler has discussed it in case of Manu citing Medhātithi :

"Nāradaś ca smarati | śatasāhasro granthaḥ prajāpatinā kṛtaḥ sa manvādibhiḥ krameṇa saṁkṣipta iti" | Laws of Manu P. XV., XCV. See also Jolly, Miner Law-books, SBE, XXXIII, p. 1 ff.

<table>
<tr><th>KhGS.</th><th>JaimGS.</th></tr>
<tr><td>antraṇāny abhirūpābhiḥ | aparéṇāgnim audako gatvā pāṇigrāhaṃ mūrdhany avasiñcet | vadhūṃ ca | "sam añjantv" ity avasiktaḥ | dakṣiṇaṃ pāṇiṃ sāṅguṣṭham gṛhṇīyād "gṛbhṇāmi te" iti ṣaḍbhiḥ | prāgudīcīm udvahet | brāhmanakule'gnim upasamādhāya paścād agner lohitaṃ carmānaḍuham uttaraloma prāggrīvam āstīrya vāgyatām upaveśayet | prokte nakṣatre' nvārabdhāyām sruveṇopaghātaṃ juhuyāt ṣaḍbhir lekhāprabhṛtibhiḥ sampātān avanayan mūrdhani vadhvāḥ | pradakṣiṇam agniṃ parikramya dhruvaṃ darśayati "dhruvā dyaur" iti | abhivādya gurūn gotreṇa visṛjed vācam | gaur dakṣiṇā | atrārghyam | āgateṣv ity eke | trirātraṃ kṣāralavaṇe dugdham iti varjayānau saha śayyātāṃ brahmacāriṇau | haviṣyam annaṃ parijapya "annapāśena" iti "asau" iti vadhvā nāma brūyāt | bhuktvocchiṣṭaṃ vadhvai dadyāt |</td><td>kalpatām" iti | ajapatvāṃ svayaṃ japet "prāsvā" iti | dakṣiṇata erakāyāṃ bhāryām upaveśyottarataḥ patiḥ | ubhāv anvārabhevātām | svayam uccair juhuvāj jāyāyām anvārabdhāyām | mahāvyāhṛtibhir hutvā "yā tiraścī" iti saptabhir juhoti | saṃpātaṃ prathamayā mūrdhny āsiñcet | "ya tiraścī nipadyase'ham vidharaṇī" iti | tāṃ tvā ghṛtasya dhārayā saṃrādhā rādhayāmasi saṃrādhāyai svāhā || mā te gṛhe niśi ghoṣa utthād anyatra tvad rudatyaḥ saṃviśantu | mā tvaṃ vikeśy ura āvadhiṣṭhā jīvapatnī patiloke virāja prajāṃ paśyantī sumanasyamānā svāhā || anv adya no'numatir yajñaṃ deveṣu manyatām | agniś ca havyavāhanas tat karotu sam ṛdhyatāṃ svāhā || dyaus te pṛṣṭhaṃ rakṣatu vāyur ūrū aśvinau ca stanaṃ dhayatas te putrān savitābhirakṣatu | ā vāsasaḥ paridhānād bṛhaspatir viśve devā abhi rakṣantu paścāt svāhā || aprajastāṃ pautramṛtyuṃ pāpmānam uta vāgham | śīrṣṇaḥ srajam ivonmucya dviṣadbhyaḥ pratimuñcāmi pāśaṃ svāhā || yāni kāni ca pāpāni sarvāṅgeṣu tavābhavan | pūrṇāhutibhir ā j y a s y a s a r v ā ṇ i tāny aśīśamaṃ svāhā || "prajāpata" ity ekā ||

athāsyā dakṣiṇena pāṇinā dakṣiṇaṃ pāṇiṃ gṛhṇāti | prahastam puṃsa aṅgulī striyaḥ | sāṅguṣṭhaṃ mithunakāmo "gṛhṇāmi te saubhagatvāya hastaṃ mayā patyā jaradaṣṭir yathāsat | bhago'ryamā savitā puraṃdhir mahyaṃ tvādur gārhapatyāya devāḥ || somo'dadad gandharvāya gandharvo'dadad agnaye | rayiṃ ca putrāṃś cādād agnir mahyam atho imām || somaḥ prathamo vivide gandharvo vivida uttaraḥ | tṛtīyo'gnis te patis turīyo'ham manuṣyajā" iti | upanayanāvṛtāśmānam adhiṣṭhāpayet strīvat | uttarapurastād agner bhāryayā saṃprekṣyamāṇo japati "aghoracakṣur apatighnī ma edhi śivā patibhyaḥ sumanāḥ suvarcāḥ | jīvasūr devakāmā syonā śaṃ no bhava</td></tr>
</table>

dvipade śaṃ catuṣpade || ā naḥ prajām janayatu prajāpatir ājarasāya sam anaktv aryamā | adurmaṅgalīḥ patilokam ā viśa śam na edhi dvipade śaṃ catuṣpade || tām puṣañ chivatamām erayasva vasyāṃ bījaṃ manuṣyā vapanti | yā na ūrū uśatī visrayātai yasyām uśantaḥ praharāma śepham || amo'ham asmi sā tvam sāmāham asmy ṛk tvam mano'ham asmi vāk tvam dyaur aham pṛthivī tvam tāv ehi saṃ bhavāva saha reto dadhāvahai puṃse putrāya vettavai mām anuvratā bhava sahaśayyā mayā bhavāsāy" iti | athāsyā nāma gṛhītvāgnim parikramayātām "ūr tvam asy ūrk te mātā nāma sā mām ehi saha prajayā saha rāyaspoṣena" iti | tasyām pratyāvrajitāyām bhrātānyo vā suhṛd abhighāritān lājāñ chūrpād añjalinopaghātam añjalāv āvapet | upastīrnābhighāritān kṛtvā tān itarāgnau juhuyāt "kanyalā, iyam nārī, aryamṇam" iti | "kanyalā pitṛbhyaḥ patilokam yatīyam ava dīkṣām avakṣata svāhā|| iyam nāry upabrūte'gnau lājān āvapantī | dīrghāyur astu me patir edhantāṃ jñātayo mama svāhā || aryamṇaṃ nu devaṃ kanyāgnim avakṣata | sa imām devo aryamā preto muñcātu māmutaḥ svāhā" iti | homāntesu japati catur "viśvā uta tvayā vayam dhārā udanyā iva | ati gāhemahi dviṣaḥ" iti | tūṣṇīṃ dhārikā kāmāyāvapec caturtham | dakṣiṇam śūrpaputam kāma ity ācakṣate | uttarapurastād agneḥ sapta padāny abhyutkramayed "ekam iṣe" iti pratimantram "ekam iṣe viṣṇus tvānvetu | dve ūrje viṣṇus tvānvetu | trīṇi rāyaspoṣāya viṣṇus tvānvetu | catvāri mayobhavāya viṣṇus tvānvetu | pañca prajābhyo viṣṇus tvānvetu | ṣaḍ ṛtubhyo viṣṇus tvānvetu | sakhā saptapadī bhava" iti | saptame prācīm avasthāpyodakumbhena mārjayerann "āpo hi ṣṭhīyābhis" tisṛbhiḥ | prekṣakān anumantrayate "sumaṅgalir iyaṃ vadhūr imāṃ sameta paśyata | saubhāgyam asyai datvā yāthāstaṃ

JaimGS.

viparetana" iti| prekṣaved dhruvam arundhatīṃ sapta ṛṣīn "paśyāni" iti pratijānānām| "dhruvo'si" iti dhruvam upatiṣṭhate| "dhruvo'si dhruvāham patikule bhūyāsam amuṣya" iti patināma gṛhṇīyād, "asau" ity ātmano, arundhatīm "arundhaty aruddhāham patyā bhūyāsam amunā" iti p at i n ā m a gṛhṇīyād "asau" ity ātmanaḥ ||

"pūṣā tveta" iti prasthitām anumantrayate| "pūṣā tveto nayatu hastagṛhyāśvinau tvā pra vahatāṃ rathena| gṛhān gacha gṛhapatnī yathāso vaśinī tvaṃ vidatham ā vadāsi" iti| svaṃ kulam prāptām kalyāṇaśīlāḥ kalyāṇaprajāḥ samavajīrṇāḥ pratyavaropayanti "iha priyaṃ prajayā te sam ṛdhyatāṃ asmin gṛhe. gārhapatyāya jāgṛhi| enā patyā tanvam saṃ sṛjasvāthājivrī vidatham ā vadāsi" iti| pratyavaropyānaḍuhe carmaṇy uttaralomany upaveśayed "iha gāvo niṣīdantv ihāśvā iha pūruṣāḥ| iho sahasradakṣṇo'bhi pūṣā ni sīdatv" iti| kumāram upastha ādhāya śakalotān āvapet phalāni votthāpya kumāram anvārabdhāyāṃ juhuyād "iha dhṛtir iha rantir iha ramasva | mayi dhṛtir mayi svadhṛtir mayi ramo mayi ramasva" iti| trirātram akṣārālavaṇāśinau brahmacāriṇāv adhaḥsaṃveśināv asaṃvartamānau saha śayātām ||

Now, the KhGS. employs about 40 verses in the marriage ceremony; they all occur in the Gobhila-Gṛhya in that very order; and this creates suspicion that either GGS. is an amplification of the KhGS. or the latter is an abbreviation of the former. I prefer the second alternative[1] for the following reasons:—

The act of divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, which is given by ĀśGS. and GGS. has been discarded by KhGS. The testing of the girl is all-important for marriage and it must have become so very common that a reference to it seemed unnecessary to the author of the KhGS.

1 So Oldenberg, SBE, XXX, XXXVII.

2. KhGS. I. 4—"mantrābhivādāt tu pāṇigrahaṇasya" enjoins the act according to the mantra; the mantra 'kāma veda te' etc. is not stated, for which cp. GGS. II. 1. 9.

3. In the beginning of the ceremony GGS. prescribes, in detail, the supply of the requisites: KhGS. omits this in that form.

4. KhGS. deletes "pra me patiyānaḥ", "prāsyāḥ" and the act, which they accompany; they occur in both GGS. and JGS.

5. KhGS. I. 3. 27—"īkṣakāvekṣaṇarathārohaṇadurgānumantraṇāny abhirūpābhiḥ" refers to a speech to the lookers—on, riding the chariot, and murmuring verses to ward off dangers on the way; the verses, which have been deleted here, are given by GGS. and others.

6. In the act of dhruvadarśana KhGS. has omitted the verse 'dhruvam asi', and '(a?)ruddhāham asmīty evam eva' retaining only 'dhruvā dyauḥ' etc.

7. A comparison of the parallel sūtras of GGS. and KhGS. puts it beyond doubt that the latter is an improvement on the former from the point of view of brevity. KhGS. has deleted word after word from GGS; here and there he has combined two or three GGS.-sūtras into one.

This is typified in:—

GGS. II. 1. 16-18:— atha vasyāḥ pāṇim grahīṣyan bhavati saśiraskā sāplutā bhavati | ahatena vasanena patiḥ paridadhyād 'yā akṛntann' ity etayā ṛcā | 'pari dhatta dhatta vāsasā' iti ca prāvṛtāṃ yajñopavītinīm abhyudānayan japet 'somo'dadad gandharvāya' iti.	KhGS. I. 3. 6:— snātām ahatenāchādya 'yā akṛntann' ity ānīyamānāyāṃ pāṇigrāho japet 'somo' dadad gandharvāya' iti.
GGS. II. 1. 19-22. paścād agneḥ saṃveṣṭitaṃ kaṭam evaṃjātīyaṃ vānyat padā pravartayantīṃ vācayet 'pra me patiyānaḥ panthāḥ kalpatām' iti | svayaṃ japed ajapantyāṃ 'prāsyā' iti | barhiṣo'nte kaṭāntaṃ prāpayet | pūrve kaṭānte dakṣiṇataḥ pāṇigrāhasyopaviśati |	KhGS. I. 3. 7:— pāṇigrāhasya dakṣiṇata upaveśayet. The rest is presumeably understood.
GGS. II. 2. 5:— sakṛt saṃgṛhītaṃ lājānām añjaliṃ bhrātā vadhvañjalāv āvapati ||	KhGS. I. 3. 20:— sakṛdgṛhītam añjalim— Note the deletion of *sam*.
GGS. II. 2-6:— taṃ sopastīrṇābhighāritām agnau juhoty	I. 3. 22. taṃ sāgnau juhuyād

<table>
<tr><td>avichindaty añjalim 'iyaṃ nāry upabrūte iti ||</td><td>avichidyañjalim 'iyam nārī iti |
sopastīrṇabhighāritam etc. deleted.</td></tr>
<tr><td>II. 2. 8:—
hute patir yathetaṃ parivrajya dakṣiṇam agniṃ pariṇayati mantravān vā brahmaṇaḥ 'kanyalā pitṛbhya' iti |</td><td>I. 3. 24.
hute tenaiva g a t v ā pradakṣiṇam agniṃ pariṇayet 'kanyala pitṛbhya iti |</td></tr>
<tr><td>II. 2. 9:—
pariṇītā tathaivāvatiṣṭhate tathākrāmati tathā japati tathā juhoti evaṃ triḥ |</td><td>I. 3. 25.
avasthānaprabhṛty evaṃ triḥ |</td></tr>
<tr><td>II. 2. 10:—
śūrpeṇa śeṣam agnāv opya prāgudīcīm abhyutkramayanti 'ekam iṣe' iti |</td><td>I. 3. 26.
śūrpeṇa śiṣṭān agnāv opya prāgudīcīm utkramayet 'ekam iṣa' iti |
The deletion of abhi may be noted.</td></tr>
<tr><td>II. 2. 13—3. 13.
īkṣakān prati mantrayet 'sumaṅgalīr iyaṃ vadhūr' iti |
Separate sūtras for separate acts accompanied by verses.</td><td>I. 3. 27.
īkṣakāvekṣaṇarathārohaṇadurganumantraṇāny abhirūpābhiḥ |
All acts combined into one.</td></tr>
<tr><td>II. 2. 15:—
avasiktāyāḥ savyena pāṇināñjalim upodgṛhya dakṣiṇena pāṇinā dakṣiṇaṃ pāṇiṃ sāṅguṣṭham uttānaṃ gṛhītvaitāḥ ṣaṭ pāṇigrahaṇīyā japati 'gṛbhṇāmi ta' iti |</td><td>I. 3. 31.
dakṣiṇaṃ pāṇiṃ saṅguṣṭhaṃ gṛhṇīyād 'gṛbhṇāmi ta' iti ṣaḍbhiḥ |</td></tr>
<tr><td>II. 3. 1-6:—
udvahanti prāg udīcyāṃ diśi yad brāhmaṇānāṃ kulam abhirūpam | apareṇāgnim ānaḍuhaṃ rohitaṃ carma prāggrīvam uttaralomāstīrṇaṃ bhavati | tasminn etāṃ vāgyatām upaveśayanti | sā khalv āsta eva ānakṣatradarśanāt | prokte nakṣatre etc.</td><td>I. 4. 1-3.
prāg udīcīm udvahet | brāhmaṇakule'gnim upasamādhāya paścād agner lohitaṃ carmānaḍuham uttaraloma prāggrīvam āstīrya vāgyatām upaveśayet |
prokte nakṣatre...etc.</td></tr>
<tr><td>II. 3. 8. 12:—
hutvopotthāyopaniṣkramya d h r u v a ṃ darśayati | dhruvam asi 'dhruvāhaṃ patikule bhūyāsam amuṣyāsāv' iti patināma gṛhṇīyād ātmanaś ca | arundhatīṃ ca | ruddhāham asmīty evam eva | athainām anumantrayate 'dhruvā dyaur' ity etayarcā |</td><td>I. 4. 4:—
pradakṣiṇam a g n i m parikramya dhruvaṃ darśayati 'dhruvā dyaur' iti. |
The rest omitted.</td></tr>
</table>

This may be enough to establish that KhGS. is an abbreviation of the GGS.; and that in abbreviating his model the author of the KhGS. has damaged the perspicuity of the original, rendering his own product disjointed

and, at places, difficult to understand. And if the KhGS. is made out to be an abbreviation of the GGS. the Drāhyāyaṇa, which is virtually identical with the KhGS. will, prove to be so.

But the case of JGS. is different. In dealing with marriage it cites about 45 verses. Out of these none is found in JS; 23 occur in SMB., 15 in the RV., and 8 in the AV. Out of the 23, occurring in SMB., 16 are with variants; out of 15 found in the RV. 7 have variants, out of 8, occurring in the AV., six are found with variants.

Out of the total 45, 27 are given in *sakalapāṭha* (excluding the 3 Mahāvyāhṛtis). The verse 'ṛk tvam' etc. has A and B and so also "kanyalā pitṛbhyaḥ patilokaṃ yati"; in both these mantras probably only half mantras are implied; and this is significant. That a great majority of the verses are given in *sakalapātha* shows that they are not from JS. or any other set mantra collection obtaining in that school; that the majority of the verses found in the SMB., RV., and AV. occur there with variants should suggest that they are not taken from them either. A close scrutiny of the GGS. and JGS. would show that in them the order of events is different, along with that, also the order of verses; Gobhila omits some of the verses used by Jaimini and adds some, which are not found in the latter. The GGS. starts with the test of the proposed bride, while JGS. opens with sending a messenger instead, a peculiarity, it shares with BGS., ApGS., and AgGS. All these points taken together, should indicate its independence from Gobhila; and when we consider the name Jaiminiya: Gṛhyasūtra, (which is exactly parallel to Kauthuma-gṛhya) referring as it does directly to the school of Jaimini, we should place it earlier than the GGS. which was composed by Gobhila probably after the Kauthuma-gṛhya, a work which it superseded, in course of time, on account of its superiority in matters of system and detail. That the Gṛhyasūtra of Jaimini is a mixture of description and verse, while in the Gṛhyasūtra of Gobhila description of the rites has been separated from the verses—(the latter being compiled in the form of Mantra-brāhmaṇa), decidedly an improvement upon Jaimini—should strengthen its posterity, no matter whether it was Gobhila who compiled the Mantra-brāhmaṇa for his requirements or it was compiled by some one else long before his times. To Jaimini such a stock of verses is not available. He,

on the other hand, draws on the floating mass of literature associated with domestic ritual, and while doing so, does, curiously enough, forget to borrow the verse 'imam aśmānam' etc., accompanying the act of treading on the stone, one of the seven most important rites constituting the marriage ceremony ; and all this, viewed in its proper perspective would permit us to propose some such chronology of the Gṛhyasūtras belonging to the SV. as:—

1. The Gṛhyasūtras of the Kuthuma (School) and Jaimini.
2. The Gṛhysūtra of Gobhila.
3. The Gṛhyasūtras of Khādira and Drāhyāyaṇa.
4. The Kauthuma-gṛhya in its extant form.

To the Black Yajurveda belong:—

1. Mānava-gṛhya.
2. Vārāha-gṛhya.
3. Kāṭhaka-gṛhya.
4. Laugākṣi-gṛhya.
5. Baudhāyana-gṛhya.
6. Āpastamba-gṛhya.
7. Bhāradvāja-gṛhya.
8. Hiraṇyakeśi-Gṛhya.
9. Āgniveśya-Gṛhya.

Of these the Mānava and Vārāha go with the Maitrāyaṇī ; the KGS. and LGS. side with the Kāṭhaka, while the last five go with the TS.

The marriage ceremony in the MGS. (+VGS.) is as follows:—

bhāryāṃ vindate | kṛttikāsvātipūrvair iti varayet | rohiṇīmṛgaśiraḥśravaṇaśraviṣṭhottarāṇīty upayame | tathodvāhe | yad vā puṇyoktam | pañca vivāhakārakāṇi bhavanti: vittaṃ rūpaṃ vidyā prajñā bāndhava iti | ekālābhe vittaṃ visṛjed dvitīyālābhe rūpaṃ tṛtīyālābhe vidyām | prajñāyāṃ vāndhava (bā-) iti ca vivahante (—dante?) | bandhumatīṃ kanyām aspṛṣṭamaithunām upayacheta | samānavarṇām asamānapravarāṃ yavīyasīṃ nagnikāṃ śreṣṭhām | vijñānam asyāḥ kuryāt | aṣṭau loṣṭān āharet | sītāloṣṭaṃ vediloṣṭaṃ dūrvāloṣṭaṃ gomayaloṣṭaṃ phalavato vṛkṣasyādhastāl loṣṭaṃ śmaśśānaloṣṭam adhvaloṣṭam iti | devāgāre sthāpayitvātha kanyāṃ grāhayet | yadi śmaśānaloṣṭaṃ gṛhṇīyād adhvaloṣṭam iriṇaloṣṭaṃ vā

nopayamet | saṃjuṣṭāṃ dharmeṇopayachet | brāhmeṇa śaulkena vā | śatamitiratham dadyād gomithunaṃ vā |

paścād agneś catvāry āsanāny upakalpayīta | teṣūpaviśanti | purastāt pratyaṅmukho dātā | paścāt prāṅmukhaḥ pratigrahītā | dātur uttarataḥ pratyaṅmukhī kanyā | dakṣiṇata udaṅmukho mantrakāraḥ | teṣāṃ madhye prāktūlān darbhān āstīrya | kāṃsyam akṣatodakena pūrayitvā | avidhavāsmai prayachati | tatra hiraṇyam aṣṭau maṅgalāny āvedayati | maṅgalāny uktvā 'dadāmi pratigṛhṇāmi' iti trir brahmadeyāpitā bhrātā vā dadyāt | sahiraṇyān añjalīn āvapati | 'dhanāya tvā' iti dātā | 'putrebhyas tvā' iti pratigrahītā tasmai pretyāvapati | catur vyatihṛtya dadāti | sāvitreṇa kanyāṃ pratigṛhya | 'prajāpataya' iti ca | 'ka idaṃ kasmā adād' iti sarvatrānuṣajati | 'kāmaitat ta' ityantam | 'samānā va ākūtāni' iti saha japanty āntād anuvākasya |

khe rathasya khe'nasaḥ khe yugasya śatakrato |

apālām indras triṣ pūrty (purtvy or pūtvy?) a(va)kṛṇot sūryatvacam ||
iti tenodakāṃsyena kanyām abhiṣiñcet |

ṣaḍ arghyārhā bhavanty ṛtvig ācāryo vivāhyo rājā snātakaḥ priyas ceti | aprākaraṇikān vā parisaṃvatsarād arhayanti | prākaraṇikāḥ kartāraḥ sadasyāś ca vṛtāḥ | "na jīvatpitṛko'rghyaṃ pratigṛhṇīyād" iti śrutir athavā pratigṛhṇīyāt | athainam arhayanti | kāṃsye camase vā dadhi madhu cānīya varṣīyasā pidhāyācamanīyaprathamaiḥ pratipadyante | 'virājo doho'si virājo doham aśīya mayi dohaḥ padyāyai virājaḥ kalpatām' ity ekaikam āhriyamāṇaṃ pratīkṣate | sāvitreṇa viṣṭaraṃ pratigṛhya:—

ahaṃ varṣma sadṛśānām udyatām iva sūryaḥ |
idaṃ tam abhi tiṣṭhāmi yo mā kaś cābhidāsati ||

iti japati | 'rāṣṭrabhṛd asi' ity ācārya āsandīm anumantrayate | tvā doṣa' ity adhastāt pādayor viṣṭaram upakarṣati | viṣṭara āsīnāyaikaikaṃ triḥ prāha | naiva | 'bho' ity āha | 'nama ārṣeyāye'ti śrutiḥ | spṛśaty arghyam | pādyena pādau prakṣālya sāvitreṇa madhuparkaṃ pratigṛhya pratiṣṭhāpyāvasāyya | 'namo rudrāya pātrasade namo rudrāya pātrasada' iti prādeśenādhyadhi pratidiśaṃ pradakṣiṇaṃ sarvato'bhyuddiśati | 'madhu vātā ṛtāyata' iti tisṛbhir aṅgulyā pradakṣiṇaṃ pratyṛcaṃ trir āyanti | 'amṛtopastaraṇam asi' ity upastarati | 'satyaṃ yaśaḥ śrīr mayi śrīḥ śrayatām' iti madhuparkaṃ triḥ prāśnāti | 'amṛtāpidhānam asi' ity ācāmati | suhṛde'vaśiṣṭam prayachati | asipāṇir gāṃ prāha | 'hato me pāpmā pāpmānaṃ me hata |

oṃ kuruta' iti preṣayati | caturo brāhmaṇān nānāgotrān bhojayet | paśvaṅgaṃ pāyasaṃ vā kārayet | 'nāmāṃso madhuparkaḥ' iti śrutiḥ | yady utsṛjet:—

"mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ |
pra nu vocaṃ cikituṣe janāya mā gām anāgām aditiṃ vadhiṣṭa ||
bhūr bhuvaḥ svar om utsṛjatu tṛṇāny attu" ||

athālaṃkaraṇam | 'alaṃkaraṇam asi sarvasmā alaṃ me bhūyāsam' | 'prāṇāpānau me tarpaya [samānavyānau me tarpaya udānarūpe me tarpaya] sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut karṇābhyāṃ bhūyāsam' iti yathāliṅgam aṅgāni saṃmṛśati | atha gandhotsadane vāsasī |

pari dhāsye yaśo dhāsye dīrghāyutvāya jaradaṣṭir astu |
śataṃ jīvema śaradaḥ purūcī rāyaspoṣam abhisaṃvyayiṣye ||
yaśasā mā dyāvāpṛthivī yaśasendrābṛhaspatī |
yaśo bhagaś ca mā riṣad yaśo mā pratimucyatām ||

ity ahataṃ vāsaḥ paridhatte | kumāryāḥ pramadane 'bhagam aryamanaṃ pūṣaṇaṃ tvaṣṭāram' iti yajati | prāk sviṣṭakṛtaś catasro avidhavā nandīr upavādayanti | abhyantare kautuke devapatnīr yajati ||

prāgudañcaṃ lakṣaṇam uddhatyāvokṣya sthaṇḍilaṃ gomayenopalipya maṇḍalaṃ caturasraṃ vāgniṃ nirmathyābhimukhaṃ praṇayet| tatra brahmopaveśanam | darbhāṇāṃ pavitre mantravad utpādy'emaṃ stomam arhata' ity agniṃ parisamuhya paryukṣya paristīrya paścād agner ekavad barhiḥ stṛṇāti | udakprāktūlān darbhān prakṛṣya dakṣiṇāṃs tathottarān agreṇāgniṃ dakṣiṇair uttarān avastṛṇāti | dakṣiṇato'gner brahmaṇe saṃstṛṇāty aparaṃ yajamānāya | paścārdhe patnyai | aparam aparaṃ śākhodakadhārayor lājādhāryāś ca paścād yugadhārasya ca | 'syonā pṛthivi bhava' ity etayāvasthāpya śamīmayīḥ śamyāḥ kṛtvāntargoṣṭhe'gnim upasamādhāya bhartā bhāryām abhyudānayati | vāsaso'nte gṛhītvā:—

aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ |
vīrasūr devakāmā syonā śaṃ no bhava dvipade śaṃ catuṣpade ||

ity abhiparigṛhyābhyudānayati | uttareṇa rathaṃ vāno vānuparikramyāntareṇa jvalanavahanāv atikramya dakṣiṇasyāṃ dhury uttarasya yugatanmano'dhastāt kanyām avasthāpya śamyām utkṛṣya hiraṇyam antardhāya 'hiraṇyavarṇāḥ śucaya' iti tisṛbhir adbhir abhiṣicya | atraiva 'vāṇaśabdaṃ kuruta' iti preṣayati | athāsyai vāsaḥ prayachati:—

yā akṛntan yā atanvan yā avāharan |
yāś ca gnā devyo'ntān abhito'tatananta ||

tās tvā devyo jarase saṃ vyayantv āyuṣmatīdaṃ paridhatsva vāsaḥ ||
ity ahataṃ vāsaḥ paridhāsyānvārabhyāghārāv ājyabhāgau hutvā | 'agnaye janavide svāhā' ity uttarārdhe juhoti | 'somāya janavide svāhā' iti dakṣiṇārdhe | 'gandharvāya janavide svāhā' iti madhye | 'yukto vaha', 'yad ākūtam' iti dvābhyām agniṃ yojayitvā nakṣatram iṣṭvā nakṣatradevatāṃ yajet tithiṃ tithidevatām ṛtum ṛtudevatāṃ ca ||

somo dadad gandharvāya gandharvo dadad agnaye |
rayiṃ ca putrāṃś cādād agnir mahyam atho imām ||

agnir asyāḥ prathamo jātavedāḥ so'syāḥ prajāṃ muñcatu mṛtyupāśāt | tad idaṃ rājā varuṇo'nu manyatāṃ yathedaṃ strīpautram aganma rudriyāya svāhā' iti | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyṛcam ājyāhutīr juhuyāt! yena ca karmaṇecchet tatra jayān juhuyāt | jayānāṃ ca śrutis tāṃ yathoktām | 'ākūtyai tvā svāhā bhūtyai tvā svāhā prayaje tvā svāhā nabhase tvā svāhā aryamṇe tvā svāhā samṛddhyai tvā svāhā jayāyai tvā svāhā kāmāya tvā svāhā' ity ṛcā stomaṃ 'prajāpataye' iti ca | śuciḥ pratyañň upayantā tāṃ 'samīkṣasva' ity āha | tasyāṃ samīkṣamāṇāyāṃ japati:—

mama vrate te hṛdayaṃ dadhātu mama cittam anu cittaṃ te astu |
mama vācam ekamanā juṣasva prajāpatiṣ tvā niyunaktu mahyam ||

iti | 'kā nāmāsi' ity āha | nāmadheye prokte 'devasya tvā savituḥ prasave'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastaṃ gṛhṇāmy asau' iti hastaṃ gṛhṇan nāma gṛhṇāti | prāṅmukhyāḥ pratyaṅmukha ūrdhvas tiṣṭhann āsīnāyā dakṣiṇam uttānaṃ dakṣiṇena nīcā riktam ariktena:—

yathendro hastam agrahīt savitā varuṇo bhagaḥ |
gṛbhṇāmi te saubhagatvāya hastaṃ mayā patyā jaradaṣṭir yathāsat |
bhago aryamā savitā puraṃdhir mahyaṃ tvādur gārhapatyāya devāḥ ||
yāgre vāk samavadata purā devāsurebhyaḥ |
tām adya gāthāṃ gāsyāmo yā strīṇām uttamaṃ manaḥ ||

sarasvati predam ava subhage vājinīvati |
yāṃ tvā viśvasya bhūtasya bhavyasya pra gāyāmy asyāgrataḥ ||
amo'ham asmi sā tvaṃ sā tvam asyāpy amo'ham |
dyaur ahaṃ pṛthivī tvam ṛk tvam asi sāmāham |
reto'ham asmi reto dhattam ||

tā eva vivahāvahai puṃse putrāya kartavai | śriye putrāya vedhavai rāyaspoṣāya suprajāstvāya suvīryāya || (vettavai?)

iti | abhidakṣiṇam ānīyāgneḥ paścāt:—

etam aśmānam ā tiṣṭhatam aśmeva yuvāṃ sthirau bhavatam |
kṛṇvantu viśve devā āyur vāṃ śaradaḥ śatam ||
iti dakṣiṇābhyāṃ padbhyām aśmānam āsthāpayati |
yathendraḥ sahendrāṇyā avāruhad gandhamādanāt |
evaṃ tvam asmād aśmano avaroha saha patnyā ||
ā rohasva same pādau pra pūrvyāyuṣmatī | kanye putravatī bhava ||

ity evaṃ dvir āsthāpayati | catuḥ pariṇayati | 'samitaṃ saṃkalpethām' iti paryāye paryāye brahmā brahmajapaṃ japet ||

tato yathārthaṃ karmasaṃnipāto vijñeyaḥ | aryamṇe'gnaye pūṣṇe varuṇāya ca vrīhīn yavān vābhinirupya prokṣya lājā bhṛjjati | mātre prayachati sajātāyā avidhavāyai | athāsyai dvitīyaṃ vāsaḥ prayachati tenaiva mantreṇa | darbharajjvā | 'indrāṇyāḥ saṃnahanam' ityantau samāyamya pumāṃsaṃ granthiṃ badhnāti:—

saṃ tvā nahyāmi payasā pṛthivyāḥ saṃ tvā nahyāmy adbhir oṣadhībhiḥ |
saṃ tvā nahyāmi prajayā dhanena sā saṃnaddhā sunuhi bhāgadheyam ||

ity antarato vastrasya yoktreṇa kanyāṃ saṃnahyate | athainānv upakalpayate śūrpaṃ lājā iṣīkā aśmānam āñjanam | catasṛbhir darbheṣīkābhiḥ śareṣīkābhir vā samuñjābhiḥ satūlābhir ity ekaikayā traikakubhasyāñjanasya saṃnikṛṣya 'vṛtrasyāsi kanīnikā' iti bhartur dakṣiṇam akṣi triḥ prathamam āṅkte tathāparaṃ tathā patnyāḥ śeṣeṇa tūṣṇīm | diśi śalākāḥ pravidhyati:

yāni rakṣāṃsy abhito vrajanty asyā vadhvā agnisakāśam āgachantyāḥ |
teṣām ahaṃ pratividhyāmi cakṣuḥ svasti vadhvai bhūtapatir dadhātu ||

iti | lājāḥ paścād agner upasādya śamīparṇaiḥ saṃsṛjya śūrpe samaṃ caturdhā vibhajyāgreṇāgniṃ paryāhṛtya lājādhāryai prayachati | lājā bhrātā brahmacārī vāñjalināñjalyor āvapati | upastaraṇābhighāraṇaiḥ saṃpātaṃ tā avichinnair juhutaḥ:—

aryamaṇaṃ nu devaṃ kanyā agnim ayakṣata |
so'smān devo aryamā preto muñcātu māmutaḥ svāhā ||
tubhyam agne pary avahan sūryāṃ vahatunā saha |
punaḥ patibhyo jāyāṃ dā agneḥ prajayā saha ||
punaḥ patnīm agnir adād āyuṣā saha varcasā |
dīrghāyur asyā yaḥ patir jīvāti śaradaḥ śatam ||
iyaṃ nāry upabrūte ('gnau) lājān āvapantikā |
dīrghāyur astu me patir edhantāṃ jñātayo mama ||

iti (japanti) | evaṃ 'pūṣaṇaṃ nu devaṃ', 'varuṇaṃ nu devam', 'yena dyaur ugrā' ityādaya udvāhe homāḥ | jayābhyātānāḥ saṃtatihomā rāṣṭrabhṛtaś ca | 'ākūtāya svāhā' iti jayāḥ 'prācī dig vasanta ṛtur' ity abhyātānāḥ | 'prāṇād apānaṃ saṃtanv' iti saṃtatihomāḥ | 'ṛtāṣāḍ ṛtadhāmā' iti (dvādaṣa) rāṣṭrabhṛtaś ca | 'trātāram indraṃ', 'viśvādityā' iti maṅgalye | lājāḥ kāmena caturthaṃ 'sviṣṭakṛtam' iti | athaināṃ prācīṃ sapta padāni prakramayati 'ekam iṣe dve ūrje trīṇi prajābhyaś catvāri rāyaspoṣāya pañca bhavāya ṣaḍ ṛtubhyaḥ |

sakhā saptapadī bhava sumṛḍīkā sarasvatī | mā te vyoma saṃdṛśi ||

'viṣṇus tvām unnayatv' iti sarvatrānuṣajati | paścād agne rohite carmaṇy ānaḍuhe prāggrīve lomato darbhān āstīrya teṣu vadhūm upaveśayaty api vā darbheṣv eva |

imaṃ viṣyāmi varuṇasya pāśaṃ yaj jagrantha savitā satyadharmā |
dhātuś ca yonau sukṛtasya loke'riṣṭāṃ mā saha patyā dadhātu ||

iti yoktrapāśaṃ viṣāya vāsaso'nte badhnāti | anumatibhyāṃ vyāhṛtibhiś ca | 'tvaṃ no agne', 'sa tvaṃ no agne', 'ayāś cāgne'si' iti ca | śamīmayīs tisro' ktāḥ samidhaḥ 'samudrād ūrmir' ity etābhis tisṛbhih svāhākārāntābhir ādadhāti | akṣatasaktūnāṃ dadhnaś ca samavadāya 'idaṃ haviḥ prajananaṃ ma' iti ca hutvā 'vi te muñcāmi raśanāṃ vi raśmīn' iti ca hutvā pavitre' nuprahṛtyājyenābhijuhoti | 'edho'sy edhiṣīmahi' iti samidham ādadhāti | 'samid asi sam edhiṣīmahi' iti dvitīyām | 'apo adyānv acāriṣam' ity upatiṣṭhante | kumbhād udakena 'āpo hi ṣṭhīyābhir' mārjayante | varo dakṣiṇā ||

sumaṅgalīr iyaṃ vadhūr imāṃ sam eta paśyata |
saubhāgyam asyai datvā yāthāstaṃ viparetana ||

iti prekṣakān vrajato'numantrayate | atraiva sīmantaṃ karoti | triśyetayā śalalyā samūlena va darbheṇa | 'senā ha nāma' ity etayā | athābhyañjanti :—

abhyajya keśān sumanasyamānāḥ prajāvarīr yaśase bahuputrā aghorāḥ |
śiva bhartuḥ śvaśurasyāvadāyāyuṣmatīḥ śvaśrumatīś cirāyuḥ ||

iti | jīvorṇayopasamasyati :—

samasya keśān avṛjinān aghorān śivā sakhībhyo bhava sarvābhyḥ |
śivā bhava sukulohyamānā śivā janeṣu sahavāhaneṣu ||

iti | athainau dadhimadhu samaśnuto yad vā haviṣyaṃ syāt | tasya svasti vācayitvā 'samānā va ākūtāni' iti saha japanti | ubhau saha prāśnītaḥ ||

puṇyāhe yuṅkte | 'yuñjanti bradhnam' iti dvābhyāṃ yujyamānam,

anumantrayate dakṣiṇam athottaram | ahatena vāsasā darbhair vā rathaṃ saṃmārṣṭi ||

aṅkū nyaṅkāv abhito rathaṃ ye dhvāntā vātā agnim abhi ye saṃcaranti |
dūrehetiḥ patatrī vājinīvāṃs te no'gnayaḥ paprayaḥ pālayantu ||
iti cakre'bhimantrayate | 'vanaspate vīḍvaṅga' ity adhiṣṭhānam |
sukiṃśukaṃ śalmaliṃ viśvarūpaṃ hiraṇyavarṇaṃ suvṛtaṃ sucakram |
ā roha sūrye amṛtasya lokaṃ syonaṃ patye vahatuṃ kṛṇuṣva ||
iti prāṅ abhiprayāya pradakṣiṇam āvartayati |

prati māyantu devatāḥ prati brahma suvīryam |
prati kṣatraṃ tu yad balaṃ prati mām aitu yad yaśaḥ ||

iti yathāstaṃ yantam anumantrayate | amaṅgalyaṃ ced atikrāmati 'anu māyantv' iti japati | 'namo rudrāya grāmasada' iti grāme 'imā rudrāya' iti ca | 'namo rudrāyaikavṛkṣasada' ity ekavṛkṣe 'ye vṛkṣeṣu śaṣpiñjarā' iti ca | 'namo rudrāya śmaśānasada' iti śmaśāne 'ye bhūtānām adhipataya' iti ca | 'namo rudrāya catuṣpathasada' iti catuṣpathe 'ye pathāṃ pathirakṣaya' iti ca | 'namo rudrāya tīrthasada' iti tīrthe 'ye tīrthāni pracaranti iti ca | yatrāpas taritavyā āsīdati | 'samudrāya vaiṇave sindhūnāṃ pataye namaḥ, namo nadīnāṃ sarvāsāṃ patye, viśvāhā juṣatāṃ viśvakarmaṇām idaṃ haviḥ svaḥ svāhā' ity apsūdakāñjalīn ninayati | 'amṛtaṃ vā āsye juhomy āyuḥ prāṇe'py amṛtaṃ brahmaṇā saha mṛtyuṃ tarati, prāsahād' iti 'riṣṭir' iti 'muktir' iti mukṣīyamāṇaḥ 'sarvaṃ bhayaṃ nudasva svāhā' iti triḥ parimṛjyācāmati | yadi nāvā taret 'sutrāmāṇam' iti japet | yadi rathākṣaḥ śamyāṇī vā riṣyetānyad vā rathāṅgaṃ tatraivāgnim upasamādhāya jayaprabhṛtibhir hutvā 'sumaṅgalīr iyaṃ vadhūr' iti japet | vadhvā saha |

vadhūṃ sameta paśyata |
vyutkrāma panthāṃ jaritāṃ javena(-ā?) śvena vaiśvānara iḍayāsyāgrataḥ |
ācāryo yena yena prayāti tena tena saha ||

ity ubhāv eva vyutkrāmataḥ | gobhiḥ sahāstamite grāmaṃ praviśanti brāhmaṇavacanād vā ||

aparasminn ahnaḥ saṃdhau gṛhān prapādayīta | 'prati brahmann' iti pratyavarohati | maṅgalāni prādurbhavanti | goṣṭhāt saṃtatām ulaparājiṃ stṛṇāti | rathād adhyopāsanāt |

yeṣv adhyeti pravasan yeṣu saumanasaṃ mahat |
tenopahvayāmahe te no jānantv āgatam ||

iti tayābhyupaiti |

gṛhān ahaṃ sumanasaḥ prapadye vīraṃ hi vīravataḥ suśevā |
iraṃ vahantī ghṛtam ukṣamāṇās teṣv ahaṃ sumanāḥ saṃvasāma ||
ity abhyāhitāgniṃ sodakaṃ sauṣadham āvasathaṃ pratipadyate | rohiṇyā mūlena vā yad vā puṇyoktam | paścād agne rohite carmany ānaḍuhe prāggrīve lomato darbhān āstīrya teṣu vadhūm upaveśayaty api vā darbheṣv eva | athāsyai brahmacāriṇam upastha āveśayati:—

somenādityā balinaḥ somena pṛthivī mahī |
asau nakṣatrāṇām eṣām upasthe soma āhitaḥ ||

iti | athāsya tilataṇḍulānāṃ phalamiśrāṇām añjaliṃ pūrayitvotthapya | athāsyai dhruvam arundhatīṃ jīvantīṃ sapta ṛṣīn iti darśayet |

acyutā dhruvā dhruvapatnī dhruvaṃ paśyema sarvataḥ |
dhruvāsaḥ parvatā ime dhruvā strī patikuleyam ||

iti tasyāṃ samīkṣamāṇāyāṃ japati | śvobhūte prājāpatyaṃ payasi sthālīpākaṃ śrapayitvā tasya juhoti (ājyaśeṣe) |

cakrīvānaḍuhau vā me vāṅ maitu te manaḥ |
cākravākaṃ saṃvananaṃ tan nau saṃvananam kṛtam ||

iti yajamānas triḥ prāśnāti | avaśiṣṭaṃ tūṣṇīṃ patnī | aparāhṇe piṇḍapitṛyajñaḥ | sa vyākhyātaḥ | saṃvatsaraṃ brahmacaryaṃ carato dvādaśaratraṃ (trirātram ekarātraṃ) vā | athāsyai gṛhān visṛjet | yoktrapāśaṃ viṣāya tau saṃnipātayet ||

MGS.

dhanāya tvā: nowhere.
putrebhyas tvā ,,
prajapataye: ,,
ahaṃ varṣma sadṛśānām: not found in Saṃhitās.
ka idaṃ kasmā adāt MS. 1, 9, 4: 135. 1; AV. 3, 29, 7; KS. 9, 9, 12.
samānā va ākutāni MS. 2, 2, 6: 20, 10; KS. 10, 12.
saṃ gachadhvaṃ saṃ jānīdhvam MS. 2, 2, 6: 20, 12.
khe rathasya khe'nasaḥ RV. VIII, 91, 7=AV. 14. 1. 41 both with variants.
virājo doho'si ApMB. 2, 9. 13 with variants.
rāṣṭrabhṛd asi ApMB. 2, 9, 8.
mā tvā doṣaḥ: nowhere.
nama ārṣeyāya: ,, cp. KGS.
namo rudrāya pātrasade: nowhere.
madhu vātā ṛtāyate 2, 7, 16: 99. 18; RV. I, 90, 6; KS. 39, 3.
madhu naktam MS. 2, 7, 16; RV. I, 1, 99, 7; VS. 13, 28; KS. 39, 4.
madhumān no vanaspatiḥ MS. 2, 7, 16: RV. I, 99, 8; VS. 13, 29; KS. 39, 5.
amṛtopastaraṇam asi: cp. BGS.
satyaṃ yaśaḥ śrīr mayi—AG. 1, 24, 29. (BGS+TB.)
amṛtāpidhānam asi: cp. BGS.
hato me pāpmā: wanting in Saṃhitās.
oṃ kuruta: cp. BGS.
mātā rudrāṇām ApMB. 2, 10, 9; RV. VIII, 101, 15; SMB. 2, 8, 15.
bhūr bhuvaḥ svaḥ: common.
om utsṛjata ApMB. 2, 10, 12.
tṛṇāny attu ,, 2, 10, 11.
alaṃkaraṇam asi PG. 2, 6, 26 with variants.
prāṇāpānau me tarpaya PG. 2, 6, 18.
paridhāsye yaśo dhāsye PG. 2, 6, 20 with variants.

yaśasā mā dyāvāpṛthivī PG. 2, 6, 21.
yam aryamaṇaṃ pūṣaṇam: nowhere.
imaṃ stomam arhate MS. 2, 7, 3: 78, 1; ApMB. 2, 7, 1; SMB. 2, 4, 2; RV. I, 94, 1: AV. 20, 13, 3.
syonā pṛthivī bhavatu MS. 4, 12. 2: 180, 16; ApMB. 2, 15, 2; SMB. 2, 2, 7; RV. I, 22, 15; VS. 35. 21.
aghoracakṣur apatighny edhi: cp. ĀGS. and PGS.
hiraṇyavarṇāḥ śucayaḥ MS. 1, 2, 1: 9, 12; 2, 13, 1: 151; 7; ApMB. 1, 2, 2, with variants.
yasāṃ rājā varuṇaḥ MS. 2, 13, 1: 151, 11; ApMB. 1, 2, 3; (c.d. differ) AV. 1, 33. 2 = ApMB.
yāsāṃ deva divi kṛṇvanti bhakṣam MS. 2. 13, 1: 152, 10; ApMB. 1 2, 4; AV. 1, 33, 3. both differ from MS.
baṇaśabdaṃ kuruta: laukika?
yā akṛntan yā atanvan ApMB. 2, 2, 5; SMB. 1, 1. 5. AV. 14, 1, 45. all with variants.
prajāpataye svāhā: common.
indrāya svāhā: ,,
agnaye svāhā: ,,
somāya svāhā: ,,
agnaye janavide svāhā: ApMB. 1, 4, 3 with jani—
somāya janavide: ApMR. 1, 4, 1 with jani—
gandharvāya ja—ApMB. 2, 4, 2 with jani—
yukto vaha: HG. 1, 2, 18 yukto - purastāt.
yad ākūtam: nowhere; by *pratīka*?
somo dadad gandharvāya: cp. BGS., and PGS.
agnir asyāḥ prathamo jātavedāḥ: nowhere; with variation in SMB. 1, 1, 10.
hiraṇyagarbhaḥ sam avartatāgre MS. 2, 13, 1: 168, 5; RV. X, 121, 1.
yaḥ prāṇato nimiṣataḥ MS. 2, 13, 23: 168, 7; RV. X, 121, 3 with slight variants.
ya ojodāḥ baladāḥ MS. 2, 13, 23. 168, 9; RV. X, 121, 2 with var.
yasyeme viśve girayaḥ 2, 13, 23: 168, 11; RV. X, 121, 4 with var.
yena dyaur ugrā 2, 13, 23: 168, 14; RV. X, 121, 5 with variants.

ya ime dyāvāpṛthivī 2, 13, 23: 168, 16; RV. X, 121, 6 with variants.
āpo ha yan mahatīr viśvam āyan 2, 13, 23: 169, 2: RV. X. 121, 7 with variants.
ā naḥ prajāṃ janayatu—2, 13, 23: 169, 4.
ākūtyai tvā svāhā: Kauś. 5, 7.
bhūtyai tvā ,, MŚ 4, 3, 30.
prayuje tvā: nowhere.
namase tvā svahā: ,,
aryamne tvā: ,,
samṛddhyai tvā: ,,
jayāyai tvā: ,,
kāmāya tvā ,, Kauś. 5, 7.
prajāpataye MS. 1, 11, 4: 166. 5—6. (by *pratīka;* difficult to identify)
samīkṣasva: nowhere.
mama vrate te hṛdayam SMB. 1, 2, 21.
ka namāsi: nowhere; but cp. ko nāmāsi.
devasya tvā savituḥ prasave VS. 1.10.
yathendro hastam agrabhīt: nowhere.
gṛhṇāmi te saubhagatvāya hastam cp. AGS.
yāgte vāk sam avadata: nowhere; cp. PG. 1, 7, 2.
sarasvati predam ava ApMB. 1, 3, 5 with variants.
amo'ham asmi sā tvam AV. 14, 2, 71; KS. 35, 18; AG. 1, 7, 6; PG. 1, 6, 3; ours different from all.
etam aśmānam ā tiṣṭhatam: nowhere in this form; cp. ā tiṣṭhemam—ApMB. 1, 5, 1.
yathendraḥ sahendrāṇyā: nowhere.
samitaṃ saṃkalpethām MS. 2, 7, 11: 90, 5: VS. 12, 57; TS. 4, 2, 5, 1; KE. 16, 11.
indrāṇyāḥ saṃnahanam MS. 1, 1, 2: 2, 2; (TS. 1, 1, 2, 2. with—pyai).
saṃ tvā nahyāmi TB. 3, 5, 6, 1; AV. 14, 2, 70.
vṛtrasyāsi kanīnikā MS. 1, 2, 1: 10, 4. (VS. 4, 3 with variant).
yāni rakṣāṃsy abhito vrajanti: nowhere; but cp. yāni kāni ca ghorāṇi SMB. 1, 3, 6.
aryamaṇaṃ nu devam (SP.) differs from all Gṛhya-sūtras.
tubhyam agre pary avahan: cp. PGS. with variants.

punaḥ patnīm agnir adāt- RV. X, 85, 39- AV. 14, 2, 2; ApMB. 1, 5, 4. differs; ours goes with RV+AV. against ApMB.
iyaṃ nāry upabrūte: cp. PGS.
pūṣaṇaṃ nu devam: cp. ĀGS.
varuṇaṃ nu devam ,, ,,
ākūtāya svāhā: nowhere.
prācī dig vasanta ṛtuḥ MS. 2, 7, 20: 104, 16; prose of 23 lines.
prāṇad apānaṃ saṃ tanu MS. 2, 13, 3: 153, 9; prose of 23 lines.
ṛtāṣāḍ ṛtadhāmāgniḥ MS. 2, 12, 2: 14. 5. 1—2 prose of 5 lines.
tā na idaṃ brahma kṣatram MS. 2, 12, 2: 145, 2.
saṃhito viśvasāma MS. 2, 12, 2: 145, 3.
suṣumnaḥ sūryaraśmiḥ MS. 2, 12, 2: 145, 4.
iṣiro visvavyacā vāto gandharvaḥ 2, 12, 2: 145, 5.
bhujī suparṇaḥ MS. 2. 12, 2: 145, 6.
bṛhaspatir viśvakarma ,, ,, 7.
prajāpatiḥ parameṣṭhī ,, ,, 8.
amṛḍayo dūrehetiḥ ,, ,, 9.
sa no bhuvanasya pate ,, ,, 10.
yasya te viśvā āśāḥ ,, ,, 11.
ta na idaṃ brahma ,, ,, 12.
trātāram indram MS. 4, 9, 27; 139, 17.
viśvādityā: nowhere; cp. viśva āditya vasavaś ca devāḥ AG. 2. 4, 14: PG. 3, 3, 6.
kāmaṃ nu devam: nowhere.
ekam iṣe viṣṇuḥ: cp. PGS. BGS, etc.
dve ūrje ,, ,,
trīṇi prajābhyaḥ ,,
catvāri rāyaspoṣāya ,,
pañca bhavāya ,, (different)
ṣaḍ ṛtubhyaḥ ,,
sakhā saptapadī bhava—ApMB. 1, 3, 14 differs.
imaṃ vi ṣyāmi varuṇasya ApMB. 1, 5, 17; TS. 1, 1, 10, 2, 3, 5, 6, 1. differs.
bhūḥ svāhā: common.
bhuvaḥ svāhā ,,
svaḥ svāhā: ,,
tvaṃ no agne varuṇasya MS. 4, 10, 14: 153, 11; RV. IV, 1, 4.
sa tvaṃ no agne MS. 4, 10, 4: 153, 14; RV. IV, 1, 5.
ayāś cāgne MS. 1, 4, 3: 51, 10; KS. 5, 4; ApMB. 1, 5, 18.
samudrād ūrmiḥ MS. I. 6, 2: 87, 15; RV. IV, 58, 1.
vayaṃ nāma pra bravāma MS. 1, 6, 2: 87, 15; RV. IV, 58, 2.
catvāri śṛṅgā MS. 1, 6, 2: 87, 17; RV. IV, 58. 3.
idaṃ haviḥ prajananam MS. 3, 11, 10: 156, 16; VS. 19, 48.
vi te muñcāmi raśanām TS. 1, 6, 4, 3; MS. 1, 4, 1: 48, 2.
edho'sy edhiṣīmahi MS. 1, 3, 39: 46, 11.
apo adyānv acāriṣam MS. 1, 3, 39; 46, 12; VS. 20, 22.
āpo hi ṣṭha mayobhuvaḥ MS. 2, 7, 5: 79, 16.
yo vaḥ śivatamo rasaḥ MS. 2, 7, 5: 79, 16.
tasmā araṃ gamāma vaḥ MS. 2, 7, 5: 80, 1.
sumaṅgalir iyaṃ vadhūḥ cp. PGS.
senā ha nāma MS. 4, 12, 1: 179, 9; KS. 8, 17; TB. 2, 4, 2, 7.
abhyajya keśān sumanasyamānāḥ: nowhere.
samasya keśān vṛjinān aghorān: nowhere.
samāna va ākūtāni MS. 2. 2. 6: 20, 10; KS. 10, 12.
yuñjanti bradhnam aruṣam MS. 3, 12, 18: 165, 9; RV. 1, 6, 1.
yuñjanty asya kamyā harī MS. 3, 16, 3: 185, 7; RV. 1, 6, 2.
aṅkū nyaṅkāv abhito rathaṃ ye TS. 1, 7, 7, 2; var.; ApMB. 2, 21, 17. var.; PG. 3, 14, 6. var.
vanaspate vīḍvaṅgo hi bhūyāḥ MS. 3, 16, 3: 186, 7; RV. VI, 47, 26; AV. 6, 125, 1.
sukiṃśukaṃ śalmalim ApMB. 1, 6, 4. var.; RV. X, 85, 20; AV. 14, 1, 61. var.; SMB. 1, 3, 11.
anu mā yantu devatāḥ: nowhere.
prati mā ,, ,, ,,
namo rudrāya grāmasade ,,
imā rudrāya MS. 2, 9, 9: 127. 9; RV. 1, 114. 1.
namo rudrāyaikavṛkṣasade: nowhere.
ye vṛkṣeṣu śaṣpiñjarāḥ MS. 2, 9, 9: 128, 15; VS. 16, 58; TS. 4, 5, 11, 1.

namo rudrāya śmaśānasade: nowhere.
ye bhūtānām adhipatayaḥ MS. 2, 9, 9; 128. 17; KS. 17, 16; VS. 16. 59; TS. 4. 5, 11, 1.
namo rudrāya catuṣpathasade PG. 3, 15, 8.
ye pathāṃ pathirakṣayaḥ MS. 2, 9, 9: 129, 1; KS. 17, 16; VS. 16, 60: TS. 4, 5, 11, 1.
namo rudrāya tīrthasade: nowhere.
ye tīrthāni pracaranti MS. 2, 9, 9 129, 3; KS. 17, 16; VS. 16, 61; TS. 4, 5, 11, 1.
samudrāya vaiṇave: nowhere, with variants: ŚG. 4, 14, 2.
namo nadīnāṃ—patye: nowhere.
viśvāhā juṣatām: ,,
svaḥ svāhā MS. 4, 9, 12: 134, 3; common.
amṛtaṃ vā āsye: nowhere.
amṛtaṃ brahmaṇā saha: nowhere.
prāsahād iti—nudasva: ,,
sutrāmāṇaṃ pṛthivīm MS. 4, 10, 1; 144, 8; RV. X, 63, 10; common.
vadhūṃ sam eta paśyata: nowhere; but cp. imāṁ sam eta paśyata RV. X, 85, 33; AV. 14, 2, 28. (MG. cites by pratīka showing that it had a *Mantrapāṭha* before it).
vyutkrāma panthām: nowhere.
prati brahman MS. 3, 11, 8: 152, 12.
yeṣv adhyeti pravasan: nowhere; but cp. yeṣām adhyeti pravasan AV. 7. 60, 3; VS. 3, 42.
gṛhān ahaṃ sumanasaḥ prapadye HG. 1, 29, 2; AŚ. 2, 5, 17; ĀpŚ. 16, 16, 4.
somenādityā balinaḥ RV. X, 85, 2; AV. 14, 1, 2; ApMB. 1, 9, 2 all with variants.
acyutā dhruvā dhruvapatnī: nowhere.
cakrīvān anaḍuhau vā me. ,,

The fact that MGS. employs about 179 verses in the marriage ceremony against 21 employed by ĀGS. makes it posterior to the latter. The correctness of this view is made very probable by the fact that while ĀGS. envisages eight varieties of marriage the author of MGS., together with those of VāGS. and KGS., mentions only two, i.e. the Brāhma and Śaulka.

That the VāGS. closely resembles the MGS. becomes patent by a cursory comparison of the two; that VāGS. is an improvement on the MGS. is shown by:—

MGS. I. 9. 25:—
'sucakṣā ahaṃ akṣibhyāṃ bhūyāsaṃ suvarcā mukhena, suśrut karṇābhyāṃ bhūyāsam' iti yathāliṅgaṃ aṅgāni saṃspṛśati | atha gandhotsādane vāsasī | pari dhāsye...ity ahataṃ vāsaḥ paridhatte ||

VĀGS. XII. 2:—
sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut kārṇābhyām iti gandhāchādane | pari dhāsye... jīyām ity ahataṃ vāsa āchādya ||

While the MGS. employs *sucakṣāḥ* etc. in touching the limbs of the body and *pari dhāsye* etc. for putting new cloths on the bride, the VāGS. employs the verse *sucakṣāḥ* etc. in both rubbing the body of the bride and putting new cloths on her; in this case the verse *pari dhāsye* etc. becomes redundant in asmuch as the act of dressing the bride has already been covered by the verse *sucakṣāḥ* itself.

That the present reading of the VāGS. is an attempt at improving upon

the MGS. becomes clear by a study of the manuscript Sh of the VāGS., which reads:—

—sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut karṇābhyām iti yathāliṅgam aṅgāni saṃspṛśati | atha gandhāchādane ||

This reading exactly agrees with the MGS. and this is so laid down in the Vārāha-Gṛhyapaddhati of Gaṅgādhara.

2. MGS. I. 7. 5:—
rohiṇīmṛgaśiraḥśravaṇaśraviṣṭhottaraṇity upayame ||

VāGS. X. 4:—
mṛgaśiraḥśraviṣṭhottarāṇīty upayamet ||

The deletion of *rohiṇi* and the change of *upayame* into *upayamet* may be noted.

3. MGS. I, 7. 5—12:—
pañca vivāhakārakāṇi bhavanti vittaṃ rūpaṃ vidyā prajñā bāndhava iti | ekālābhe vittaṃ visṛjed dvitīyālābhe rūpaṃ tṛtīyālābhe vidyāṃ prajñāyāṃ bāndhava iti ca vivahante (—dante?) | bandhumatīṃ kanyām aspṛṣṭamaithunām upayacheta | samānavarṇām asamānapravarāṃ yavīyasīṃ nagnikāṃ śreṣṭhāṃ | vijñānam asyāḥ kuryāt | aṣṭau loṣṭān āharet | sītāloṣṭaṃ vediloṣṭaṃ dūrvāloṣṭaṃ gomayaloṣṭaṃ phalavato vṛkṣasyādhastāl loṣṭaṃ śmaśānaloṣṭaṃ adhvaloṣṭam iriṇaloṣṭaṃ iti | devāgāre sthāpayitvātha kanyāṃ grāhayet | yadi śmaśānaloṣṭaṃ gṛhṇīyād adhvaloṣṭam iriṇaloṣṭaṃ vā nopayamet saṃjuṣṭāṃ dharmeṇopayacheta brāhmeṇa śaulkena vā | śatamitiratham dadyād gomithunaṃ vā ||

VāGS. X. 5—12:—
pañca vivāhakārakāṇi bhavanti—vittaṃ rūpaṃ vidyā prajñā bāndhavam iti | ekālābhe vittaṃ visṛjet | dvitīyālābhe rūpam | tṛtīyālābhe vidyām | prajñāyāṃ tu bāndhave ca vivadante | 'anṛkṣarā' iti varakān vrajato'numantrayate bandhumatīṃ kanyām aspṛṣṭamaithunām upagachetānagnikāṃ śreṣṭhām | vijñānam asyai kuryāt | caturo loṣṭān āharet—sītāloṣṭaṃ vediloṣṭaṃ gomayaloṣṭaṃ śmaśānaloṣṭaṃ ca | teṣām ekaṃ gṛhṇīṣveti brūyāt | śmaśānaloṣṭam ced gṛhṇīyān nopayacheta | asaṃspṛṣṭāṃ dharmeṇopayacheta brāhmeṇa śaulkena vā | śatamitirathaṃ dadyād gomithunaṃ vā ||

The similarity of the two is striking. VāGS. replaces MGS. *aṣṭau loṣṭān* with *caturo loṣṭān*, in which it agrees with BhGS I. 11. For the prescription of 8 lumps cp. ĀGS. I. 4. 12; GGS. II. 1. 4; KGS. XIV. 5.

4. MGS. I. 9. 4:—
na jīvatpitṛko' rghyaṃ pratigṛhṇīyād iti śrutiḥ | athavā pratigṛhṇīyāt |

VāGS. XI. 3:—
na jīvapitṛko'rghyaṃ pratigṛhṇīyāt |

Option deleted.

5. MGS. I. 9. 6-12:—
kāṃsye camase vā dadhi madhu cānīya varṣīyasā pidhāyācamanīyaprathamaiḥ pratipadyante | 'virājo doho'si virājo doham aśīya mayi dohaḥ padyāyai virājaḥ kalpatām ity ekaikam āhriyamāṇaṃ pratīkṣate | sāvitreṇa viṣṭaraṃ pratigṛhya ahaṃ

VāGS. XI. 5-10:—
kāṃsye camase vā dadhani madhv āsicya varṣīyasā pidhāya 'virājo doham aśīya mayi dohaḥ padyāyai virājaḥ' iti madhuparkam āhriyamāṇaṃ pratīkṣate | sāvitreṇa viṣṭarau pratigṛhya 'rāṣṭrabhṛd asī'ty āsandyāṃ udagagram āstṛṇāti | 'ahaṃ varṣma'

varṣma' iti japati | 'rāṣṭrabhṛd asī'ty ācārya āsandīm anumantrayate | 'mā tvā doṣa' ity adhastāt pādayor viṣṭaram upakarṣati | viṣṭara āsīnāyaikaikaṃ triḥ prāha | naiva bho ity āha | nama ārṣeyāyeti śrutiḥ ||	ity ekasminn upaviśati | 'mā tvad yoṣam' ity anyataram adhastāt pādayor upakarṣati | viṣṭara āsīnāyaikaikaṃ triḥ prāha | naiva bho ity āha 'na mā riṣāme'ti ||

The similarity between the two amounts to actual identity; the slight variations seen in the two are deliberately introduced by the VāGS. This becomes clear by a study of the manuscript Sh of the Vārāha, which sides with MGS. in:—

1. pidhāyācamanīyaprathamaiḥ pratipadyante |
2. virājaḥ kalpatām iti ekaikam āhriyamāṇaṃ pratīkṣate |
3. sāvitreṇa viṣṭaraṃ pratigṛhya 'ahaṃ varṣma' ity ekasminn upaviśati | rāṣṭrabhṛd asīty ācārya āsandīm anumantrayate |
4. adhastāt pādayor viṣṭaram upakarṣati |
5. nama ārṣeyāyeti śrutiḥ |

The readings of Sh are practically identical with those of MGS. Later redactors have introduced variations in order to show it off as a distinctly different school manual.

6. MGS. I. 10. 10. 11:— yena karmaṇechet tatra jayāñ juhuyāt | jayānāṃ ca śrutis tāṃ yathoktam ||	VāGS. XIV. 12:— yena karmaṇertset tatra jayāñ juhuyād iti jayānāṃ śrutiḥ | tvā (tām?) yathoktam (cp. tāni yathoktam KGS. 25.14.).

By inserting *iti* VāGS. has elucidated the rather obscure construction of the MGS.

7. MGS. I. 10. 12-14:— śuciḥ pratyaṅṅ upayantā tāṃ samīksasva ity āha | tasyāṃ samīkṣamāṇāyāṃ japati 'mama vrate te' iti | kā nāmāsity āha | nāmadheye prokte 'devasya tvā savituḥ' iti hastam gṛhṇan nāma gṛhṇāti | prāṅmukhyāḥ pratyaṅmukha ūrdhvas tiṣṭhann āsīnāyā dakṣiṇam uttānaṃ dakṣiṇena nīcāriktam ariktena ||	VāGS. XIV. 13:— pratyaṅmukha upayantā 'devasya te savituḥ' ity athāsyā upanayanavad dhastaṃ gṛhṇāti nīcāriktam ariktena ||

The process of abbreviation is unmistakable.

8. MGS. I. 10. 16-11. 4:— abhidakṣiṇam ānīyāgneḥ paścād 'etam aśmānam' iti dakṣiṇābhyāṃ padbhyām aśmānam āsthāpayati | 'yathendraḥ sahendrāṇyā' ity evaṃ dvir āsthāpayati | catuḥ pariṇayati | 'samitaṃ saṃkalpethām' iti paryāye paryāye b r a h m ā brahmajapaṃ japet | tato yathārthaṃ karmasamnipāto vijñeyaḥ | aryamṇe'gnaye pūṣṇe varuṇāya ca vrīhīn yavān vābhinirupya prokṣya lājā bhṛjjati | mātre prayachati sajātāyā avidhavāyai | *athāsyai dvitīyaṃ vāsaḥ prayachati tenaiva mantreṇa* ||	VāGS. XIV. 13:— pradakṣiṇam agniṃ pariṇayet | paścād agner darbheṣv aśmānam avasthāpayati | 'ā tiṣṭhemam aśmānam'iti | *atraivāsyā dvitīyaṃ vāsaḥ prayachati* |

The process of abbreviation is made patent. The emphasizing particle *eva* in the VāGS. implies the exclusion of the MGS.—matter standing between the act of treading the stone and giving to the bride another dress.

9. MGS. I. 11. 26:—	VāGS. XIV. 24:—
kumbhād udaken 'āpo hi ṣṭhīyābhir mārjayante |	udakumbhena mārjayante | 'punantu mā pitara' ity anuvākena | 'āpo hiṣṭhīye'nety eke |

Reference to the MGS. is unquestionable, though the prescription of mārjana with the three verses beginning with 'āpo hi ṣṭhā mayobhuvaḥ' is found in other sūtras as well.

10. MGS. I. 12 enjoins the act of hair-parting etc; this is omitted by the VāGS.

11. MGS. I. 13. 1-3 is an introduction to the return journey of the pair; the fourth sūtra prescribes murmuring of the mantra *aṅkū nyaṅkau* etc. over the wheels of the chariot. The VāGS. omits all reference to the return journey and the chariot; instead it directly enjoins the murmuring of the verse *aṅkū etc*. This abbreviation has made the text of the VāGS. rather clumsy and disjointed.

12. MGS. I. 14. 1-5:—	VāGS:—
aparasminn ahnaḥ saṃdhau gṛhān prapādayīta | 'prati brahmann' iti pratyavarohati | maṅgalāni prādurbhavanti goṣṭhāt saṃtatām ulaparājiṃ stṛṇāti | rathād adhyopāsanād 'yeṣv adhyetī'ti tayābhyupaiti ||	aparasyāhnaḥ saṃdhikāle gṛhān prapādayet | rathādyaupāsanāt saṃtatāṃ ulaparājiṃ stṛṇāti | tayābhyupaiti ||

The hand of the abbreviator is unmistakable.

KGS.

udagayane bhāryāṃ vindeta \| kṛttikāsvātipūrvair iti varayet \| lakṣaṇinā lakṣaṇāni parikṣayet \| bhṛgadheyam api va piṇḍaiḥ parikṣayet \| vedyāḥ sītāyāḥ hradād goṣṭhād ādevanād ādahanāc catuṣpathād iriṇāt saṃbhāryaṃ navamam \| 'ṛtam eva parameṣṭhy ṛtaṃ nātyeti kiṃ cana \| ṛta iyaṃ pṛthivī śritā sarvam idam iyam asau bhūyād' iti kanyāyā nāma gṛhītvā sarvataḥ kṛtalakṣaṇān piṇḍān pāṇāv ādāya kumāryā upanāmayet \| 'eteṣām ekaṃ gṛhāṇe'ti brūyāt \| pūrveṣāṃ caturnāṃ ekaṃ gṛhṇantīm upayachet \| saṃbhāryam apīty eke \| rohiṇīmṛgaśiraḥśraviṣṭhottarāṇīty upayame \| yad vā puṇyoktam \|\|

atha brahmadeyāyāḥ pradānavidhiṃ vakṣyāmaḥ \| śuddhapakṣasya puṇyāhe parvaṇi vodagagrān darbhān āstīrya teṣūpaviśataḥ \| prāṅmukhaḥ

pratigrahītā sāmātyaḥ pratyaṅmukhaḥ pradātā | madhye prāgagrodagagrān darghān āstīrya teṣūdakaṃ saṃnidhāya vrīhiyavān opya dakṣiṇata udaṅṅ āsīnaḥ ṛtvig upayamanaṃ kārayet | sametеṣv āha 'dadāni' iti | 'pratigṛhṇāmi' iti trir āvedayate | 'etad vaḥ satyam' ity uktvā 'samānā vaḥ, saṃ vo manāṃsi' ity ṛtvig ubhau samīkṣamāṇo japati ||

atha śulkadeyāyāḥ | hiraṇyaṃ vyatiharataḥ | 'prajābhyas tvā' iti pradadati | 'rāyaspoṣāya tvā' iti pratigṛhṇati | kaṃse hiraṇyaṃ samupya 'hiraṇyavarṇa' iti catasṛbhiḥ samavamṛśante | gaudānikair mantraiḥ kanyām alaṃkṛtya catuṣpāde bhadrapīṭhe prāṅ āsīnāyāś catasro' vidhavā mātā pitā ca guruḥ saptamas tāṃ sahasrachidreṇa pavitreṇa snāpayitvāhatena vāsasā prachādya sthālīpākasya juhoti 'indrāya svāhendrāṇyai svāhā puṣṭyai svāhā bhagāya svāhā hriyai svāhā śriyai svāhā lakṣmyai svāhā puṣṭyai svāhā viśvāvasave gandharvarājāya svāhā' iti | nāḍīṃ tūṇavaṃ mṛdaṅgaṃ paṇavaṃ sarvāṇi ca vaditrāṇi gandhodakena samupalipya kanyā pravādayate 'śunaṃ vada dundubhe suprajāstvāya gomukha prakrīḍayantu kanyāḥ sumanasyamānāḥ sahendrāṇyā kṛtamaṅgalā' iti | pratisakhi prakrīḍayaty ekam ahar dve vāhoratre ||

Yajñiyasya vṛkṣasya prāg āyatāṃ śākhāṃ sakṛd āchinnāṃ sūtratantunā prachādya sāvitreṇa kanyāyai prayachati | 'yā te'lakṣmīr mātṛmayī pitṛmayī saṃkrāmaṇī sahajā vāpi kā cit | tāṃ tiṣyeṇa saha devatayā nirbhajāmi nir ṇudāmi sā dviṣantaṃ gachatu tiṣyabṛhaspatibhyāṃ namo nama iti | tasyā utsargaḥ sthāvarodake śucau vā devatāyatane ||

athāto haviṣyakalpaṃ vyākhyāsyāmaḥ | daśavārṣikaṃ brahmacaryaṃ kumāriṇaṃ dvādaśavārṣikaṃ vā | brahmacaryānte gandharve devakule vā dvāv agnī prajvālya dvau paśū upākaroty aryamṇe dakṣiṇaṃ prājāpatyam uttaram | asaṃbhave tv ekapaśuḥ | taṇḍulair vā kuryāt | yathāsthānaṃ paśur yathāsthānam avadānāni tathā haviḥ | agniṃ somaṃ varuṇaṃ mitram indraṃ bṛhaspatiṃ skandaṃ rudraṃ vātsīputraṃ bhagaṃ bhaganakṣatrāṃ kālīṃ ṣaṣṭhīṃ bhadrakālīṃ pūṣaṇaṃ tvaṣṭāraṃ mahiṣikāṃ ca gandhāhutibhir yajeta ||

athāto haviṣyapuṇyāhaḥ | udakāntaṃ gatvā yathopapatti vā payasī sthālīpākaṃ śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāṃ snāpayitvāhatena vāsasā prachādya sthālīpākasya juhoti 'indrāṇi varuṇāni gandharvāṇy udakānya agnir jīvaputraḥ prajāpatir mahārājaḥ skando'ryamā bhagaḥ prajānaka' iti ||

yām eva dvitīyāṃ rātriṃ kanyāṃ vivāhayiṣyan syāt tasyāṃ rātryām atīte niśākāle navāṃ sthālīm āhṛtya payasi sthālīpākaṃ śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāṃ snāpayitvāhatena vāsasā prachādya sthālīpākasya juhoty 'agnaye somāya mitrāya varuṇāyendrāyodakāya bhagāyā-

ryamne pūṣṇe tvaṣṭre rājñe prajāpataya' iti | etā eva devatāḥ puṃsaḥ kumbhaṃ vaiśravaṇam īśānaṃ ca yajeta ||

catasro'ṣṭau vāvidhavāḥ śākapiṇḍībhiḥ striyo'nnena ca brāhmaṇān bhojayitvā vīṇāgāyibhiḥ saha saṃgāyeyur api vā caturo nartanaṃ kuryāt | '*krīḍaṃ vaḥ śardho mārutam anarvāṇaṃ ratheśubhaṃ kaṇvā abhi pra gayata*' iti | akṣatasaktūnām agniṃ puṣṭipatiṃ prajāpatiṃ ca yajeta | 'agninā rayim aśnavat poṣam eva divedive yaśasaṃ vīravattamam || 'prajāpate na hi tvad anya' iti ca | sarvatrodvāhakarmasv anādiṣṭadevateṣv agniṃ puṣṭipatiṃ prajāpatiṃ ca yajeta ||

atha prāsthānikam | tasmin yathoktam upasamādhāya jayaprabhṛtibhir hutvā paścād bhaginī sicaṃ gṛhṇāti śastraṃ gṛhītvā | 'pūṣā mā' iti yānti yatrodakam | 'śaṃ no devīr' ity upaspṛśya 'prācī dig' iti yānti yathādiśam ||

ṣaḍ arghyārhā bhavanty ācārya ṛtvig rāja vivāhyaḥ priyaḥ snātaka iti | athainam arhayanti | ādau ca karmaṇaḥ | arghyam udakaṃ sauṣadhaṃ darbhā iti | kaṃse camase vā dadhy āsicya madhu ca varṣīyasa pidhāya viṣṭarābhyāṃ parigṛhya pādyaprathamaiḥ pratipadyante | 'mayi doho'si virājo dohaḥ pādyāyai virājo doham aśīya' ity āhriyamāṇam anumantrayate | 'viṣṭaro'si mātari sīda' iti viṣṭaraṃ āstīrya tasminn upaviśati | viṣṭara āsīnayaikaikaṃ triḥ prāha | 'naiva bho' ity āha 'na marṣa' iti | 'śaṃ no devīr' ity apo'bhimantrya pādyābhiḥ prakṣālayate 'dakṣiṇaṃ pādam avanenija idam aham asmin kule brahmavarcasaṃ dadhāmy uttaraṃ pādam avanenija idam ahaṃ mayi tejo vīryam annādyaṃ prajāṃ paśūn brahmavarcasaṃ dadhāmi' iti | 'āpo hi ṣṭhīyābhir' arghyaṃ parigṛhya savitreṇa madhuparkaṃ 'viṣṭaro'sy antarikṣam adhiviśrayasva' iti viṣṭaram avakṛṣya 'uru tvā' ity avasārya 'tac sakṣur' ity avekṣya 'pṛthivyās tvā' iti viṣṭare nidhaya 'madhu vāta ṛtāyata' iti tisṛbhiḥ pradesnyā pradakṣiṇam āloḍayati | 'vasavas tvāgnirājano bhakṣayantu pitaras tvā yamarājano bhakṣayantu rudrās tvā somarajāno bhakṣayantv adityas tvā varuṇarājāno bhakṣayantu viśve tva devā bṛhaspatirājāno bhakṣayantv' iti pradakṣiṇaṃ pratidiśaṃ pratimantraṃ pātrasyānteṣu lepān nimārṣṭi | 'yan madhuno madhavyasya paramasyannādyasya paramam annādyaṃ rūpaṃ tenāhaṃ madhuno madhavyasya paramasyānnādyasya paramo'nnādo madhavyo bhūyasam | trayyai vidyāyai yaśo'si śriyai yaśo'si yaśase brahmaṇo dīptir asi satyaśrīr yaśaḥ śrīr mayi śrīḥ śrīḥ śrayatām' iti madhuparkasya catuṣ prāśnāty aṅguṣṭhadvitīyābhiḥ kaniṣṭhayā prathamam evam anupūrvaṃ sarvābhis tadavaśiṣṭaṃ suhṛde prayachati | ācāmaty 'amṛtopastaraṇam asi' iti | tasmā asipāṇir gāṃ prāha | tāṃ śāsti 'mama cāmuṣya ca pāpmānaṃ jahi hato me pāpmā pāpmānaṃ me hatoṃ kuruta' iti | caturo nānāgotrān brāhmaṇān bhojayet | eṣa ādya upāyaḥ | yady utsṛjen 'mātā

rudrāṇām' iti japet 'mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ | pra nu vocaṃ cikituṣe janāya mā gām anāgām aditiṃ vadhiṣṭa | sūyavasād bhagavatī hi bhūyā atho vayaṃ bhagavantaḥ syāma | addhi tṛṇam aghnye viśvadānīṃ piba śuddham udakam ācarantī | om utsṛjata | tṛṇāny attv' ity uktvā tām utsṛṣṭāṃ paśuṃ aṅgaṃ vā | 'nāmāṃso madhuparkaḥ syād' iti ha vijñāyate | api vā ghṛtaudana eva syāt ||

'anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam | sam aryamā saṃ bhago no ni nīyāt saṃ jāspatyaṃ suyamam astu devā' ity udāhāraṃ prahiṇoti | śamīśākhayā sapalāśayā pidhāyāharet | etāsām evāpām udakārthān kurvīta | 'śaṃ na āpo dhanvanyāḥ śaṃ naḥ santv anūpyāḥ | śaṃ naḥ samudriyā āpaḥ śam u naḥ santu yā imā' ity akevalābhir adbhiḥ snātāṃ 'yā akṛntan yā avayan yā atanvata yāś ca devīr antāṁ abhito'dadanta | tās tvā devīr jarasā saṃ vyayantv āyuṣmatīdaṃ pari dhatsva vāsa' ity ahataṃ vāsaḥ paridhāpya 'āśāsānā' ity antarato mauñjena dārbheṇa yoktreṇa vā saṃnahyati | 'āśāsānā saumanasaṃ prajāṃ saubhāgyaṃ rayim | agner anuvratā bhūtvā saṃ nahye sukṛtāya kam | preto muñcāmi nāmutaḥ subaddhām amutas karam | yatheyam indra mīḍhvaḥ suputrā subhagāsati || pūṣā tveto nayatu hastagṛhyāśvinau tvā pra vahatāṃ rathena | gṛhān gacha gṛhapatnī yathāso vaśinī tvaṃ vidatham āvadāsi | mā vidan paripanthino ya āsīdanti dampatī | sugebhir durgam atītām apa drāntv arātaya' ity udānīya | uktaṃ vāsasaḥ karma | ācārikāṇi | tūṣṇīṃ nirmanthyaṃ bhrāṣṭrāt saṃtapanaṃ yatra dīpyamānaṃ vā bahir agnim upasamādhāya parisamūhya paryukṣya paristīryājyaṃ vilīnotpūtaṃ kṛtvāghārād ājyabhāgāntaṃ hutvāpareṇāgnim ano rathaṃ vāvasthāpya 'yoge yoga' iti yunakti dakṣiṇam itaram uttarām itarām | tūṣṇīṃ vimucya 'khe rathasya khe'nasaḥ khe yugasya śatakrato | apālām indras triṣ pūtvā karotu sūryavarcasam' iti hiraṇyaṃ niṣṭarkyaṃ badhvādhyadhi mūrdhani dakṣiṇasmin yugatardmany adbhir avakṣārayate 'śaṃ te hiraṇyam' iti | 'śaṃ te hiraṇyaṃ śam u santy (-tv) āpaḥ śaṃ te methī bhavatu śaṃ yugasya tardma | śaṃ ta āpaḥ śatapavitrā bhavantv enā patyā tanvā saṃ sṛjasva' iti | dakṣiṇataḥ pumān bhavati | atha juhoty 'agnaye janivide svāhā somāya janivide svāhā gandharvāya janivide svāhā | āyuṣaḥ prāṇam' iti saṃtanīr juhoti | jayābhyātānān rāṣṭrabhṛtaś ca | tāni yathoktam | ādhipatyāni juhoti | 'ākūtyā' iti tribhis 'tvā' ityantaiḥ | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyṛcam | 'bhūḥ svāhe'ti mahāvyāhṛtibhiś catasṛbhiḥ | 'agna āyūṃṣi' ity āgnipāvamānībhiś ca tisṛbhiḥ | hutvā kanyāyā mūrdhani saṃpātān avanayed 'yā te patighnī tanūr apatighnīṃ te tāṃ karomi svāhā | yā te'putriyā tanūḥ putriyāṃ te tāṃ karomi svāhā |

yā te'paśavyā tanūḥ paśavyāṃ te tāṃ karomi svāhā' iti tribhiḥ | udag agner darbheṣu prācīm avasthāpya śuciḥ purastāt pratyaṅṅ upayantā 'devasya te savituḥ prasave' śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastaṃ gṛhṇāmi' iti hastaṃ gṛhṇāti dakṣiṇam uttānaṃ sāṅguṣṭhaṃ nīcāriktam ariktenaivaṃ savyaṃ savyena | 'gṛbhṇāmi' iti catasro varaṃ vācayati 'gṛbhṇāmi te suprajāstvāya hastau mayā patyā jaradaṣṭir yathāsaḥ | bhago aryamā savitā puraṃdhir mahyaṃ tvādur gārhapatyāya devāḥ || tāṃ puṣañ śivatamām erayasva yasyāṃ bījaṃ manuṣyā vapanti | yā na ūrū uśatī viśrayāte yasyām uśantaḥ praharāma śepam || somo dadad gandharvāya gandharvo dadad agnaye | rayiṃ ca putrāṃś cādād agnir mahyam atho imām || somaḥ prathamo vivide gandharvo vivida uttaraḥ | tṛtīyo agniṣ ṭe patis turīyo'haṃ manuṣyajā' iti | tato gāthā vācayati 'sarasvati predam ava' ity anuvākam | ubhāv ity eke | yadi pṛthak tantram pradakṣiṇam agnim ānīya tatraivopaveśya saṃsthāpayet | ekakarmaṇi tantra uttareṇāgniṃ pratyetya tato vivāhaḥ | 'ya ime dyāvāpṛthivī' ityādaya udvāhe homā jayaprabhṛtayaś ca naikakarmaṇi tantre sviṣṭakṛd ājyabhāgau ca | paścād agner darbheṣu 'sā tvam asi' iti vācayati | 'sā tvam asy amo' ham amo'ham asmi sā tvaṃ tā ehi vivahāvahai puṃse patrāya kartave rāyasposāya suprajāstvāya suvīryāya' iti | agnim abhidakṣiṇam ānīya'ihy āśmānam' iti varaṃ dakṣiṇena padāśmānam āsthāpayati | 'ehy aśmānam ātiṣṭhāśmeva tvaṃ sthiro bhava | kṛṇvantu viśve devā āyuṣ ṭe śaradaḥ śatam' iti | 'ātiṣṭhemam' iti vadhūm | 'ā tiṣṭhemam aśmānam aśmeva tvaṃ sthirā bhava | pra mṛṇīhi duvasyavaḥ sahasva pṛtanyata' iti | ājyasyāñjalāv upastīrya 'idaṃ havir' ity abhimṛśyāthāsyai śamīlājān āvapati bhrātā brahmacārī vā | tān avichindatī juhoty 'aryamaṇaṃ nu devaṃ kanyā agnim ayakṣata | so'smā devo aryamā preto muñcātu māmuṣya gṛhebhyaḥ svāhā' | 'agnir mā janimān' iti vācayati | 'agnir mā janimān anayā janimantaṃ karotu jīvapatnir bhūyāsam | 'iyaṃ nārī' iti sarvatrānuṣajati | 'iyaṃ nāry upabrūte tokmāny āvapantikā | dīrghāyur astu me patir edhantāṃ jñātayo mam' iti | paryayaṇe paryayaṇe lājāhomo yājamānaṃ cāśmānaṃ cāsthāpayati | 'gandharvaṃ pativedanam' iti | 'gandharvaṃ pativedanaṃ kanyā agnim ayakṣata | so'smān devo gandharvaḥ preto muñcātu māmuṣya gṛhebhyaḥ svāhā || 'somo mā jñātimān' iti vācayati | 'somo mā jñātimān anayā jñātimantaṃ karotu jīvapatnir bhūyāsam | 'tryambakaṃ yajāmaha' iti | 'tryambakaṃ yajāmahe sugandhiṃ patipoṣaṇam | urvārukam iva bandhanān mṛtyor mukṣīya māmuṣya gṛhebhyaḥ svāhā | 'pūṣā mā paśumān' iti vācayati | pūṣā mā paśumān anayā paśumantaṃ karotu jīvapatnir bhūyāsam | śiṣṭān sviṣṭakṛte juhoti śūrpeṇa

kartā | varo dakṣiṇā | tūṣṇīṃ hastau vimucya 'vi te muñcāmi' iti saṃnahanam | uttarato'gner darbheṣu prācīṃ prakrāmayaty 'ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri mayobhavāya pañca prajābhyaḥ ṣaḍ ṛtubhyo dīrghāyutvāya saptamaṃ sakhā saptapadā bhava sumṛḍīkā sarasvati | mā te vyoma saṃdṛśe viṣṇus tvānvetu' ity anuṣaṅgaḥ | 'tac cakṣur' ity ādityam upasthāpayati | astamite'gnim | jīvantīṃ dhruvaṃ svastyātreyaṃ darśayaty arundhatīṃ ca | eteṣām ekaikaṃ 'paśyasi' ity āha | 'paśyāmi' iti pratyāha | 'sumaṅgalīr iyaṃ vadhūr imāṃ sam eta paśyata | saubhāgyam asyai datvā yāthāstaṃ vi paretana' iti vīkṣitān anumantrayate | 'ud uttamam' iti prāg udīcīṃ āvasathaṃ yatīm anumantrayate yato vā syāt | 'ud uttamam ārohantī vyasyantī pṛtanyataḥ | mūrdhānaṃ patyur āroha prajayā ca virāḍ bhava || imāṃ tvam indra mīḍhvaḥ suputrāṃ subhagāṃ kṛṇu | daśāsyāṃ putrān ā dhehi patim ekādaśaṃ kṛdhi | samrājñī śvaśure bhava samrāñī śvaśrvāṃ bhava | nanāndari samrājñī bhava samrājñī adhi devṛṣu || snuṣāṇāṃ śvaśurāṇāṃ ca prajāyāś ca dhanasya ca | patīnāṃ devarāṇāṃ ca sajātānāṃ virāḍ bhava' iti ||

puṇyāhe yuṅkte | 'yoge yoga' iti yunakti | 'aṅkanyaṅkā abhito rathaṃ ye dhvānta vātāgram abhi ye saṃpatanti | dūrehetiḥ patatriṇī vājinīvāṃs te no'gnayaḥ paprayaḥ pārayantv' iti cakre anumantrayate | 'khe rathasya khe'nasaḥ khe yugasya ca tardmasu | khe akṣasya khe avadadhāmi' iti yugatardmasu śamīśākhām avadadhāti | 'sukiṃśukaṃ śalmaliṃ viśvarūpaṃ hiraṇyavarṇaṃ suvṛtaṃ sucakram | ā roha sūrye amṛtasya yoniṃ syonaṃ patye vahatuṃ kṛṇuṣva' ity āropayate | 'mā vidan paripanthinaḥ', 'sumaṅgalīr' iti ca pravāhayate | 'saṃkāśayā vivahataṃ brahmaṇā gṛhair aghoreṇa cakṣuṣā maitreṇa | paryāṇaddhaṃ viśvarūpaṃ yad asyāḥ syonaṃ patibhyaḥ savitā kṛṇotu tad' iti vadhūsaṃgame | 'ye śmaśāneṣv' iti śmaśāneṣu | 'ye śmaśāneṣu puṇyajanāḥ śāvās teṣu śerate | atraiva te ramantāṃ mā vadhūr anvavekṣata' iti | 'ye vaneṣv' iti mahāvanaṃ mahāvṛkṣaṃ dṛṣṭvā | 'iha raḍir' iti krūraṃ dṛṣṭvā | 'namo astu sarpebhya' iti sarpān | 'ye tīrthāni' iti tīrthe 'tā mandasānā' iti ca | 'tā mandasārā manuṣo duroṇa ā dhattaṃ rayiṃ sahavīraṃ vacasyave | kṛtaṃ tīrthaṃ supramāṇaṃ śubhaspatī sthāṇuṃ patheṣṭhām apa durmatiṃ hatam || ayaṃ no mahyāḥ pāraṃ svasti neṣad vanaspatiḥ | sīrā nāḥ sutarā bhava dīrghāyutvāya varcase || aśmanvatī rīyate saṃ rabhadhvam uttiṣṭhata pracaratā sakhāyaḥ | atrā jahāma ye āsann aśevāḥ śivān vayam ut taremābhi vājān' iti ||

'śaṃ na' iti nadīṃ tarati | 'ya ṛta' iti rathāṅge'vaśīrṇe | 'ya ṛte ciḍ abhiśriṣaḥ purā jatrubhya ātṛdaḥ | saṃdhātā saṃdhiṃ maghavā purūvasur niṣkartā vihrutaṃ punar' iti || aparāhṇe'dhivṛkṣasūrye gṛhān upayāya 'ūrjaṃ bibhrati' iti gṛhān pratidṛśya japati | 'ūrjaṃ bibhratī vasuvaniḥ sumedhā gṛhān āgāṃ modamānā suvarcāḥ | aghoreṇa cakṣuṣāhaṃ maitreṇa gṛhāṇāṃ paśyantī vaya ut tirāmi || gṛhāṇām āyuḥ pra vayaṃ tirāma gṛhā asmākaṃ pra tirantv āyuḥ | gṛhān ahaṃ sumanasaḥ prapadye vīraghnī vīrapatiḥ suśevā | irāṃ vahato ghṛtam ukṣamānāṃs(?)teṣv ahaṃ sumanāḥ saṃ viśāmi || yeṣāṃ madhye'dhipravasann eti saumanasaṃ bahu | gṛhān upahvayāmahe te no jānantu jānataḥ || sūnṛtāvantaḥ svadhāvanta irāvanto ha sāmadāḥ | akṣudhyā atṛṣyā gṛhā māsmad bibhetana || upahūtā iha gāvaḥ upahūtā ajāvayaḥ | atho annasya kīlāla upahūto gṛheṣu me || upahūtā bhūridhanāḥ sakhāyaḥ sādhusaṃmadāḥ | ariṣṭāḥ sarvapuruṣā gṛhā naḥ santu sarvadā' iti ||

ulaparājīṃ stṛṇāty ā śayanīyāt | tayā praviśati | adhyāhitāgniṃ sodakaṃ sauṣadham āvasathaṃ pratipadyate | rohiṇyā mūlena vā yad vā puṇyoktam apareṇāgnim ānaḍuhe rohite carmaṇy upaviśyāpi vā darbheṣv eva jaya-prabhṛtibhir hutvā 'agnir aitu prathama' iti ca | 'agnir aitu prathamo devatānāṃ so'syāḥ prajāṃ nayatu sarvam āyuḥ | tad ayaṃ rājā varuṇo' numanyatāṃ yatheyaṃ strī pautram aghaṃ nirundhyāt svāhā || agnir imāṃ trāyatāṃ gārhapatyaḥ so'syāḥ prajāṃ muñcatu mṛtyupāśāt | ariktopasthā jīvatām astu mātā pautram ānandam abhi vi budhyatām iyaṃ svāhā || mā te gṛhe niśi ghora utthād anyatra tvad rudatyaḥ saṃ viśantu | jīvaputrā patiloke vi rāja paśyantī prajāṃ sumanasyamānāṃ svāhā || mā te kumāraḥ stanadhaḥ pra māyi mā tvaṃ vikeśy ura ā vadhiṣṭhāḥ | stanaṃ dhayantaṃ savitābhi rakṣatu ā vāsasaḥ paridhānād bṛhaspatir viśve devā abhi rakṣantu nityaṃ svāhā || agne prāyaścitte tvaṃ devānāṃ prāyaścittir asi yāsyāṃ bhṛśā tanūs tām asyā nāśaya svāhā || vāyo prāyaścitte | sūrya prāyaścitte | candra prāyaścitte | viṣṇo prāyaścitte | viṣṇo prāyaścitte | candra prāyaścitte | sūrya prāyaścitte | vāyo prāyaścitte | agne prāyaścitte tvaṃ devānāṃ prāyaścittir asi yāsyāṃ bhṛśā tanūs tām asyā nāśaya svāhā || tryāyuṣaṃ jamadagneḥ kaśyapasya tryāyuṣam | yad devānāṃ tryāyuṣaṃ tan me astu tryāyuṣam'' iti | ājyasyaikadeśe dadhy āsicya 'dadhikrāvṇa' iti trir dadhi bhakṣayitvā māṇavakāyotsaṅga 'idam agna' iti phalāni pradadāti | tūṣṇīm upacaritaṃ sthālīpākaṃ śrapayitvā tasyāgnim iṣṭvā

prajāpatiṃ ca śeṣaṃ prāśnītaḥ| 'annam eva vivananam annaṃ saṃvananaṃ kṛtam| annaṃ paśūnāṃ prāṇo'nnaṃ jyeṣṭhaṃ bhiṣak smṛtam || annamayena maṇinā prāṇasūtreṇa pṛśninā| sinomi satyagranthinā hṛdayaṃ ca manaś ca te|| saha vācā mano astu saha cittaṃ saha vratam| cakraṃ ivānaḍuhaḥ padaṃ mām evānv etu te manaḥ|| māṃ caiva paśya sūryaṃ ca mā cānyeṣu manaḥ kṛthāḥ| cākravākaṃ saṃvananaṃ mama cāmuṣyāś ca bhūyād' iti||

saṃvatsaraṃ brahmacaryaṃ carato dvādaśa rātrīḥ ṣaṭ tisra ekāṃ vā||

ṛtam eva parameṣṭhī TB. 1, 5, 5, 1; MS. 1, 7, 2, 23; GG. 9, 7, 1., var.

dadāmi te (laukika?) nowhere.

prati gṛhṇāmi (laukika?) nowhere.

samānā va ākūtiḥ KS. 10, 12; MS. 2, 2, 2, 6: 30, 10 with vā; MG. 1, 8, 10.

saṃ vo manāṃsi saṃ vratā KS. 10. 12; MS. 2, 2, 6: 20, 8; AV. 3, 8, 5.

prajābhyas tvā KS. 30, 5; TS. 3, 3, 6. 2.

rāyaspoṣāya tvā gṛhṇāmi TS. 1, 6, 1, 3.

hiraṇyavarṇaḥ śucayaḥ pāvakāḥ TS. 5, 6, 6, 1. (a); AV. 1. 33, 1; MS. 1, 2, 1: 9, 12. 2, 13, 1: 151, 7; ApMB. 1, 2, 1, 2.

yāsāṃ rājā varuṇo yāti madhye TS. 5, 6, 1, 1. (b); RV. 7, 49, 3; AV. 1, 33, 2; MS, 2, 13, I: 151, 11; ApMB. 1, 2, 3.

yāsāṃ devā divi kṛṇvanti bhakṣam TS. 5, 6, 1, 1. (c); AV. 1, 33, 3; MS. 2, 13, 1: 152, 1; ApMB. 1, 2, 4.

śivena mā cakṣuṣā paśyatāpaḥ TS. 5, 6, 1, 1. (d); AV. 1. 33, 4; MS. 2, 13, 1: 152, 5; AB. 8, 6, 10. A reference to TS. or AV. may be meant; (the verses do not occur in KS).

indrāya svāhā KS. 1, 5, 7.

indrāṇyai svāhā: nowhere.

kāmāya svāhā ,,
bhagāya svāhā ,,
hriyai svahā ,,
śriyai svāhā ,,
lakṣmyai svāhā ,,
puṣṭyai svāhā ,,

viśvāvasave gandharvarājāya svāhā: nowhere.
(indrāya-gandharvarājāya; in this order the verse does not occur anywhere; in a different order it is found in VS., TS.)

śubhaṃ vada dunduhe: nowhere.

devasya tvā savituḥ prasave: common.

yā te lakṣmīr mātṛmayī: nowhere.
agnaye svāhā: common.
somāya svāhā ,,
varuṇāya svāhā ,, (KSA. 1,5,7)
mitrāya svāhā ,,
indrāya svāhā ,,
bṛhaspataye svāhā ,,
skandāya svāhā: nowhere.
rudrāya svāhā: common.
vātsīputrāya svāhā: nowhere.
bhagāya svāhā ,,
bhaganakṣatrebhyaḥ svāhā ,,
kālyai svāhā : nowhere.
bhadrakālyai svāhā ,
pūṣṇe svāhā KS. 1, 5, 7.
tvaṣṭre svāhā KSA. 3, 5.
mahiṣikāyai svāhā: nowhere.
indrāṇyai varuṇānyai gandharvāṇyai

etc.: nowhere.

agnaye svāhā: nowhere in this order.
somāya svāhā
mitrāya svāhā:
varuṇāya svāhā
indrāya svāhā
udakāya svāhā VS. 22, 25.
bhagāya svāhā
aryamṇe svāhā
pūṣṇe svāhā
tvaṣṭre svāhā
rājñe svāhā TB. 3, 10, 7, 1.
prajāpataye svāhā

kumbhāya svāhā: nowhere.
vaiśravaṇāya svāhā ṢB. 5, 6.
īśānāya svāhā ApMB. 2, 18, 16.
krīḍaṃ vaḥ śardho mārutaḥ KS. 21, 13 - RV. 1, 37, 1=TS. 4, 3, 13. 6=MS. 4, 10, 5: 155, 4, everywhere one, why then by *sakalapāṭha*?
agninā rayim aśnavat RV. 1, 1, 3; TS. 3, 1, 11, 1; MS. 4, 10, 4: 152, 9.
prajāpate na hi tvad anya etāḥ KS. 15: 8. everywhere with difference.
ākūtaṃ cākūtiś ca TS. 3, 4, 4, 1; MS. 1, 4, 14: 63, 17.

rāṣṭrabhṛtaḥ
ṛtāṣāḍ ṛtadhāmāgniḥ BS. 18, 14, (a) suṣumṇaḥ sūryaraśmiḥ KS. 18, 14, (b)
saṃhito viśvasāmā KS. 18, 14. (c) bhujyuḥ suparṇaḥ KS. 18. 14, (d) prajāpatir viśvakarmā KS. 18. 14. (e)
iṣiro viśvavyacāḥ KS. 18, 14, (f) 14 (g)
sa no bhuvanasya pate KS. 18,
asmai brahmaṇe'smai kṣatrāya KS. 18, 14, (h)
samudro'si nabhasvān KS. 18, 14, (i)
yās te agne sūrye rucaḥ VS. 18, 47; KS. 16, 16.
yā vo devāḥ sūrye rucaḥ VS. 18, 47; KS. 16, 16.
rucaṃ no dhehi brāhmaṇeṣu VS. 18, 48; TS. 5. 7. 6. 3; MS. 3, 4, 8: 56, 3.
tat tvā yāmi brahmaṇā vandamānaḥ VS. 18, 49: KS. 4, 16.

abhyātānāḥ
agnir bhūtānām adhipatiḥ TS. 3, 4, 5, 1.
indro jyeṣṭhānām adhipatiḥ TS. 3, 4, 5, 1.
yamaḥ pṛthivyā adhipatiḥ TS. 3, 4, 5, 1; PG. I, 5, 10.
vāyur antarikṣasya TS. 3, 4, 5, 1; AV. 5, 24, 8; PG. 1, 5, 10.
sūryo divaḥ TS. 3, 4, 5, 1; PG. 1, 5, 10.
candramā nakṣatrāṇām TS. 3, 4, 5, 1; PG. 1, 5, 10; AV. 5, 24, 10.
bṛhaspatir brahmaṇaḥ TS. 3, 4, 5, 1; PG. 1, 5, 10.
mitraḥ satyānām KS. 15, 5; TS. 1, 8, 10, 2; VS. 9, 39; MS. 2, 6, 6: 67, 12.
varuṇo'pām TS. 3, 4, 5, 1; PG. 1, 5, 10. (d); AV. 5, 24, 4.
samudraḥ srotyānām TS. 3, 4, 5, 1; PG. 1, 5, 10.
samudraḥ srotyānām TS. 3, 4, 5, 1; PG. 1, 5, 10.
soma oṣadhīnām TS. 3, 4, 5, 1; PG. 1, 5, 10.
savitā prasavānām TS. 3, 4, 5, 1; PG. 1, 5, 10; AV. 5, 24, 1.
rudraḥ paśūnām TS. 3, 4, 5, 1. PG. 1, 5, 10; VS. 9, 39; KS. 15, 5.
tvaṣṭā rūpāṇam TS. 3, 4, 5, 1; PG. 1, 5, 10.
viṣṇuḥ parvatānām TS. 3, 4, 5, 1.
maruto gaṇānām TS. 3, 4, 5, 1. PG. 1, 5, 10.
pitaraḥ pitāmahāḥ KS. 39, 7, TB. 4, 3, 3, 2.

pūṣā mā prapathe KS. 7, 2, 9; SM. 1, 5, 4: 71, 8.
śaṃ no devīr abhiṣṭaye KS. 13, 15; common.
prācī dig agnir devatā KS. 7, 2, 9, common.
mayi doho'si virājaḥ: nowhere in this form; with a different order cp. AG. 1, 24, 22; HG. 1, 13, 1; MG. 1, 9, 7.
viṣṭaro'si mātari sīda: nowhere.
naiva bhoḥ (laukika?) ,,
na mārṣa (,,) ,,

dakṣiṇaṃ pādam AB. 1, 27, 8; SMB. 2, 8, 7; GG. 4, 10, 10.
uttaraṃ pādam: nowhere.
āpo hi ṣṭhā mayobhuvaḥ KS. 16, 4; common.
yo vaḥ śivatamo rasaḥ KS. 16, 4.
tasmā araṃ gamāma vaḥ KS. 16, 4. common.
viṣṭaro'sy antarikṣam: nowhere.
uru tvā vātāya KS. 1, 4.
tac cakṣur devahitam RV. 7, 66, 16; VS. 36, 24; MS. 4, 9, 20: 936, 4.
pṛthivyās tvā nābhau sādayāmi VS. 1, 11; KB. 6, 14, (Not in KS why then by pratīka?)
madhu vātā ṛtāyate KS. 39, 3; RV. 1, 90, 6; common.
madhu naktam utoṣasā „ RV. 1, 90, 7.
madhumān no vanaspatiḥ KS. 3, 9, 3; RV. 1, 90, 8.
vasavas tvāgnirājāno bhakṣayantu ŚS. 4, 21, 8; AG. 1, 24, 15, with a variant.
yan madhuno madhavyasya: with variants in ApMB. 2, 10, 5; PG. 1, 3, 30.
trayyai vidyāyai yaśo'si ApMB. 2, 10, 1. with variant.
amṛtopastaraṇam asi: cp. PG.
mama cāmuṣya ca pāpmānaṃ jahi PG. 1, 3, 27. with variant.
hato me pāpmā AG. 1, 24, 31; MG. 1, 9, 20.
pāpmānaṃ me hata MG. 1, 9, 20.
oṃ kuruta: cp. BGS.
mātā rudrāṇām RV. VIII. 101, 15; SMB. 2, 8, 15; ApMB. 2, 10, 9 beginning with gaur dhenu bhavyā.
sūyavasād bhagavatī RV. 1, 164, 40 = AV. 7, 73, 11.
oṃ utsṛjata: cp. BGS.
tṛṇāny attu: cp. BGS.
anṛkṣarā ṛjavaḥ: cp. BGS. (not in KS.)
śaṃ na āpo dhanvanyāḥ KS. 2, 1; AV. 1, 6, 4. (KGS. differs from both).
yā akṛntan yā avayan cp. BGS; ours differs from all.
āśāsānā saumanasam KS. 1, 10; AV. 14, 1, 42. (c+d differ) TS. 1, 1, 10, 1. var.; ApMB. 1, 2, 7 agrees with TS.; our sūtra agrees with TS. and not with KS.
preto muñcāmi nāmutaḥ RV. X, 85, 25 = AV. 14, 1, 17; AG. 1, 7, 13; ApMB. 1, 4, 5, (var.); SMB. 1, 2, 3.
pūṣā tveto nayatu hastagṛhya ApMB. 1, 2, 8; RV. X. 85, 26 with—nā for—nau.
mā vidan paripanthinaḥ = RV. X. 85. 32 = AV. 14, 2, 11 = 1, 6, 10.
yoge yoge KS. 16, 1; RV. 1, 30, 7; AV. 19, 24, 7; SV. 1, 163; ApMB. 1, 6, 3.
khe rathasya khe'nasaḥ RV. VIII 91, 7; AV. 14, 1, 41; MB. 1, 8, 11. (d. differs in all from KGS.).
śaṃ te hiraṇyaṃ ApMB. 1, 1, 10. with tṛdma for tardma; AV. 14, 1, 40 with variant.
agnaye janivide svāhā ApMB. 1, 4, 3; MG. 1, 10, 8 with jana-
somāya janivide svāhā ApMB. 1, 4, 3; MG. 1, 10, 8 with jana-
gandharvāya janivide svāhā ApMB. 1, 4, 3; MG. 1, 10, 8 with jana-

saṃtanyaḥ {
āyuṣaḥ prāṇam saṃ tanu KS. 39. 7.
prāṇād vyānam „ „ „ „
vyānād apānam „ „ „ „
apānāc cakṣuḥ „ „ „ „
cakṣuṣaḥ śrotram „ „ „ „
śrotrād vācaṃ „ „ „ „
vāca ātmānam „ „ „ „
ātmanaḥ pṛthivīm „ „ „ „
pṛthivyā antarikṣam „ „ „
antarikṣād divam „ „ „ „
divaḥ svaḥ „ „ „ „
}

ākūtyai tvā svāhā, kāmāya tvā svāhā samṛdhe tvā svāhā KS. 13, 11, 12; TS. 3, 4, 2, 1; TB. 2, 5, 3, 2.
yaḥ prāṇato nimiṣataḥ KS. 40. 1. (b)
ya ojodā baladāḥ KS. 40, 1. (c)
yena dyaur ugrā KS. 40. 1. (d)
ya ime dyāvāpṛthivī KS. 40, 1. (e)
yasyeme viśve girayaḥ KS. 40, 1, (f)
āpo ha yan mahatīḥ „ „ (g)
ā naḥ prajām „ „ (h)
agna āyūṃṣi pavase RV. IX. 66, 19; KS. 4, 11: common.
agnir ṛṣiḥ pavamānaḥ RV. IX. 66. 20; VS. 26, 9. (not in KS.)

agne pavasva svapāḥ IX. 66, 21; KS. 19, 14. VS. 8. 38. (This is the order of the verse implied by commentator; this is found in RV. and not in KS. Does our sūtra follow RV. here?)
yā te patighnī tanūḥ MG. 1, 24, 5.
yā te'putriyā tanūḥ: nowhere.
yā te'paśavyā tanūḥ ,,
devasya te savituḥ: only in SMB. 1, 6, 18. (which adds 'asau' at the end; devasya tvā is common).
gṛbhṇāmi te suprajāstvāya hastau: nowhere with hastau; hastam: ApMB. 1, 3, 3; with saubhagatvāya RV. X. 85, 36.
tāṃ pūṣañ śivatamām erayasva RV. X. 85, 37; AV. 14, 2, 38; ApMB. 1, 11, 6.
somo dadad gandharvāya: cp. BGS.
somaḥ prathamo vivide: ,, ,,
sarasvati predam ava ApMB. 1, 3, 5. (there is no anuvāka in any of the Saṃhitās beginning with *sarasvati predam.*' Does our sūtra have any other Mantrapāṭha before it?)
sā tvam asy amo'ham KS. 35, 18. (var.) ĀG. 1, 7, 6. (var.); ApMB. 1, 3, 14. (var.). Why should KGS. differ from KS.?
ehy aśmānam ā tiṣṭha AV. 2, 13, 4. (var.); ŚG. 1, 13, 12; MG. 1, 10, 16. with variants.
ā tiṣṭhemam aśmānam ApMB 1, 5, 1. (c+d var.)
idaṃ haviḥ KS. 38, 2; VS. 19, 48; MS. 3, 11, 10: 156, 16.
aryamaṇaṃ nu devam: cp. ĀGS.
agnir mā janimān: nowhere.
iyaṃ nāry upabrūte *lokmāni* AV. 14, 2, 63. (b+d var.); ApMB. 1, 5, 2. (var.); SMB. 1, 2, 2.
gandharvaṃ patividanam: nowhere.
somo mā jñātimān ,,
tryambakaṃ yajāmahe KS. 9, 7. (d differs); RV. VII. 59, 12; VS. 3, 60; TS. 1, 8, 6, 2; MS. 1, 10, 4: 144, 12. all with variants.
pūṣā mā paśumān: nowhere: but cp. pūṣā mā paśupāḥ pātu KS. 7, 2; MS. 1, 5, 4: 71, 8.
vi te muñcāmi KS. 5, 3; TS. 1, 6, 4, 3; MS. 1, 4, 1: 48, 2; all differ among themselves.
ekam iṣe viṣṇus tvānv etu: cp. ĀGS.
dve ūrje viṣṇus tvānv etu: ,,
trīṇi rāyasposāya , ,,
catvāri mayobhavāya ,, ,,
pañca prajābhyaḥ ,, ,,
ṣaḍ ṛtubhyo dīrghāyutvāya ,, (note dīrghā-)
sakhā saptapadā bhava...(not in KS) differs from all.
tac cakṣur devahitam (not in KS): found in others.
paśyasi (laukika?) not found.
paśyāmi (,,) ,,
sumaṅgalir iyaṃ vadhūḥ: cp. ĀGS.
ud uttamam ārohantī ApMB. 1, 6, 5.
imāṃ tvam indra mīḍhvaḥ: cp. ĀGS.
samrājñī śvaśure bhava RV. X. 85, 46; ApMB. 1, 6, 6; SMB. 1, 2, 20.
snuṣāṇāṃ śvaśurāṇāṃ ca ApMB. 1, 6, 7 with devṛṇāṃ for devarāṇāṃ
yoge yoge KS. 16, 1: common.
aṅkanyaṅkā abhitaḥ ApMB. 2, 21, 17; TS. 1, 7, 7, 2; MG. 1, 31, 4; PG. 3, 14, 6. HG. 1, 12, 2, all with variants.
khe rathasya khe'nasaḥ: cp. MG.
sukiṃśukaṃ śalmalim RV. X. 85, 20 (with lokam for our yonim); AV. 14, 1, 61 var.; ApMB. 1, 6, 4. var.; MG. 1, 13, 6=RV.
mā vidan paripanthinaḥ: cp. Kauś. GS.
saṃkāśayā vivahatam AV. 14, 2, 12. var.; ApMB. 1, 7, 10. with variant.
ye pathīnām (pratīka) KS. 17, 16; VS. 16, 60; TS. 4, 5, 11, 1; MS. 2, 9, 9: 129, 1.
ime catvāraḥ KS. 13, 15.
ye śmaśāneṣu: nowhere.
ye vaneṣu śaṣpiñjarāḥ KS. 17, 16; (VS. 16, 58; TS. 4, 5, 11, 1; MS. 2, 9, 9; 128, 15 ye vṛkṣeṣu).
iha radiḥ: nowhere; iha rātiḥ VS. 8, 51; PG. 1, 10, 1.
namo astu sarpebhyaḥ KS. 16, 15; VS. 13. 6.
ye tīrthāni KS. 17, 16; common.
tā mandasānā RV. X. 40, 13=ApMB. 1, 6, 12.
ayaṃ no mahyāḥ pāraṃ APMB. 1, 6, 13.

aśmanvatī rīyate RV. X. 53, 8 var.; AV. 12, 2, 26, var.; VS. 35. 10. TA. 6, 3, 2.
śaṃ no devīr abhiṣṭaye: common.
ya ṛte cid abhiśriṣaḥ AV. 14, 2, 47: RV. VIII. 1, 12. has iṣkartā for our niṣ—
ūrjaṃ bibhratī KS. 38, 13 has bibhrad vasuḥ, masc; and śivena for our maitreṇa; AV. 7, 60, 1. var.; VS. 3, 41. var.
gṛhāṇām āyuḥ KS. 38, 13.
gṛhān aham HG. 1, 29, 2. varies; HG 1, 14, 6. var.
yeṣāṃ madhye: nowhere in this form.
sūnṛtāvantaḥ svadhāvantaḥ AV. 7, 60, 6 with variant.
upahūtā iha gāvaḥ AV. 7, 60, 5. var.; VS. 3, 43; HG. 1, 29, 1=AV.
upahūtā bhūridhanāḥ AV. 7. 60. 4 HG. 1, 29, 1 with variants.
agnir aitu prathamo devatānām ApMB. 1, 4, 7; SMB. 1, 1, 10; PG. 1, 5, 11. HG. 1, 19, 7 all differ from ours.
agnir imāṃ trāyatāṃ gārhapatyaḥ: nowhere in this form; cp. imām agnis SMB. 1, 1, 11; ApMB. 1, 4, 8.
mā te gṛhe niśi ghora utthāt SMB. 1, 1, 13 with ghoṣaḥ=ApMB. 1, 4, 9.
mā te kumāraḥ ApMB. 1, 4, 9 var.
agne prāyaścitte ApMB. 1, 10, 3; PG. 1, 11, 2.
vāyo prāyaścitte ApMB. 1, 10, 4.
sūrya prāyaścitte „ 1, 10, 5 with āditya.
candra prāyaścitte: nowhere.
viṣṇo prāyaścitte „
tryāyuṣaṃ jamadagneḥ ApMB. 2, 7, 2; AV. 5, 28, 7: common.
dadhikrāvṇaḥ KS. 6, 9; 7, 4: common.
iḍām agne KS. 16, 11: common.
annam eva vivananam: nowhere.
annamayena maṇinā „
saha vācā mano astu „
māṃ caiva paśya sūryaṃ ca: nowhere.

The fact that while MGS. employs about 179 mantras or mantra-portions in the marriage ceremony KGS. uses about 233 should alone suggest that the KGS. is posterior to the MGS. That it is indeed so is ensured by the following:—

(a) In choosing a girl the two Gṛhya-sūtras prescribe:—

MGS.:—	KGS.:—
vijñānam asyāḥ kuryāt | aṣṭau loṣṭān āharet | sītāloṣṭaṃ vediloṣṭaṃ dūrvāloṣṭaṃ gomayaloṣṭaṃ phalavato vṛkṣasyādhastāl loṣṭaṃ śmaśānaloṣṭam adhvaloṣṭam iriṇaloṣṭam iti ||	bhāgadheyam api vā piṇḍaiḥ parīkṣayet | sītāyā hradād goṣṭhād ādevanād ādahanāc catuṣpathād iriṇāt saṃbhāryaṃ navamam |

KGS. is patently an improvement on MGS. The latter prescribes eight earthclods and agrees in this, with ĀśvaGS. (I. 4. 12), while KGS. prescribes nine and goes with GobhilaGS. (II. 1. 3-4); and we have already seen that GobhGS. is later than ĀśvaGS.

(*b*) MGS. and KGS. prescribe preparation of argha with a cow:—

MGS. I. 9. 19-22:—
asipāṇir gāṃ prāha | hato me pāpmā pāpmānaṃ me hata | oṃ kuruteti preṣayati | caturo brāhmaṇān nānāgotrān bhojayet | paśvaṅgaṃ pāyasaṃ vā kārayet | nāmāṃso madhuparka iti śrutiḥ ||

KGS. II. 12 15-21:—
tasmā asipāṇir gāṃ prāha | tāṃ śāstri mama cāmuṣya ca pāpmānaṃ jahi hato me papmā pāpmānaṃ me hatoṃ kuruteti | caturo nānāgotrān brāhmaṇān | *eṣa ādya upāyaḥ* |...... nāmāṃso madhuparkaḥ syād iti ha vijñāyate | *api vā ghṛtaudana eva syāt* ||

The MGS. enjoins the feeding of the cow to the four Brahmins; the injunction is unrestricted and implies that the practice was common in the time of the author of this sūtra. KGS. enjoins the same, but adds "*eṣa ādya upāyaḥ*", i.e. this was valid only in Kṛtayuga (and not in Kali; so Devapāla and Paddhati), implying thereby that the author of the KGS. considered himself *avara*, a child of the Kali age and that in his time the practice of cow-killing, which was common in the holy age, had ceased to exist.

Further, both the sūtras prescribe that meat is essential for madhuparka and cite a śruti to that effect. But KGS. adds 'api vā ghṛtaudana eva syāt" and this negates the force of the śruti, implying thereby that the priests had begun to discard meat-eating in the time of the author of the KGS.

Similarity, amounting to virtual identity prevails in the two sūtras. The beginning of the two is as follows:—

MGS.:—

upanayanaprabhṛti vratacārī syāt | mārgavāsāḥ saṃhatakeśo bhaikṣācāryavṛttiḥ, saśalkadaṇḍaḥ, saptamuñjāṃ mekhalāṃ dhārayed ācāryasyāpratikulaḥ sarvakārī | yad enam upeyāt tad asmai dadyād, bahūnāṃ yena saṃyuktaḥ | nāsya śayyām āviśen na saṃvastrayet | na ratham āroheт nānṛtaṃ vadet na muṣitāṃ striyaṃ prekṣeta | na vihārārtho jalpet | na rucyartham kiṃ cana dhārayeta | sarvāṇi sāṃsparśikāni strībhyo varjayet | na madhumāṃse prāśnīyāt kṣāralavaṇe ca | na snāyād udakaṃ vābhyupeyāt | yadi snāyād daṇḍa ivāpsu plaveta ||

KGS.:—

upanayanaprabhṛti vratacārī syāt | mārgavāsāḥ | saṃhatakeśaḥ | bhaikṣācāryavṛttiḥ | saśalkadaṇḍaḥ | saptamuñjāṃ mekhalāṃ dhārayet | na madhumāṃse aśnīyāt | kṣāralavaṇavarjī | yad enam upeyāt tad asmai dadyāt | bahūnāṃ yena saṃyuktaḥ | nāsya śayyām āviśet | na ratham āruhet | na saṃvastraveta | sarvāni sāṃsparśikāni strībhiḥ saha varjayet | na muṣitāṃ prekṣeta | na vihārārthaṃ jalpet | na rucyartham kiṃcana dhārayate | na snāyāt | udakaṃ vābhyupeyāt | yadi snāyād daṇḍa ivāpsu pariplavet ||

This similarity is not accidental. Obviously KGS. is recasting MGS. with minor alterations, consisting chiefly in unimportant additions, subtractions and in the substitution of more modern expressions for antique ones. For MGS. *ācāryāpratikūlaḥ sarvakārī* has been substituted by *ācāryāpratikūlaḥ sarvakāryāsvatantraḥ*; *na madhumāṃse aśnīyāt kṣāralavaṇe ca,* which is read in proper place by MGS. has been thrust by the KGS. in the middle of the positive injunctions. KGS. *āruhet* is a pretentious archaism for MGS. *ārohet;* and so is *saṃvastrayeta* for—*yet.* MGS. *vihārārthaḥ* is telling, in asmuch as preference for nominative singular—*thaḥ* to adverbial—*tham* is typically Vedic and its reversal alone is sufficient to place KGS. later than the MGS. MGS. *dhārayeta* is better than KGS.—yate. The addition of *pari* to MGS.—*plaveta* is unmotived.

Difficult MGS. words have been substituted by simple ones:—

MGS. I. 2. 19:—	KGS. I. 3. 14-15:—
malavad-vāsasā saha saṃvastraṇam | rajaḥsu vāsinyā saha śayyā |	malavad-vāsasā saha saṃbhāṣā, rajovāsasā saha śayyā ||
MGS. I. 4. 6:—	KGS. I. 9. 5-9:—
asyānadhyāyāḥ | samūhan vāto, valīkakṣāraprabhṛti varṣam, 'no vidyotamāne na stanayatī'ti śrutir, ākālikaṃ devatumulaṃ vidyud dhanvolkātyakṣarāḥ śabdāḥ | ācāreṇānye |	tasyānadhyāyāḥ | na vidyotamāne na stanayati | ākālikaṃ devatumulaṃ vidyud dhanvolkā | ācāreṇānye | atyakṣarāḥ śabdāḥ saṃtatavalīkaprasrāvaḥ ||

Having enumerated all the occasions for anadhyāya, MGS. rightly places ācāreṇānye in the end to cover the rest of the possible causes. KGS. violates the felicity of the construction by wrenching ācāreṇānye from its right place and inserting it in the middle.

MGS. I. 10. 11:—	KGS. III. I. 13-16:—
yena karmaṇercchet tatra jayān juhuyāt | jayānāṃ ca śrutis tāṃ yathoktām | ākūtyai tvā svāhā | bhūtyai tvā svāhā | prayuje tvā svāhā | nabhase tvā svāhā | aryamne tvā svāhā | samṛddhyai tvā svāhā | jayāyai tvā svāhā | kāmāya tvā svāhety ṛcā stomam | prajāpataya iti ca || Comment: jayānāṃ yathoktagrahaṇena 'ākūtāya svāhā (text: ākūtyai only in Kauś. 5, 7.) iti darśayati | na tv ākūtaṃ ca svāhā iti yathā śākhāntareṣu" (but cp. ākūtaṃ cākūtiś ca etc. MS. I. 4. 14: 63. 17; TS. 3. 4. 4. 1.)	jayābhyātān rāṣṭrabhṛtaś ca | tāni yathoktam | ādhipatyāni juhoti | ākūtyā iti tribhis tvetyantaiḥ ||

MGS.—śrutiṣ tāṃ yathoktām is relevant; it defines ākūtyai tvā etc., which does not occur in MS. and has to be read in that particular order. But KGS.-tāni yathoktam is irrelevant; inasmuch as it qualifies jayābhyātān rāṣṭrabhṛtaḥ verses and has caused confusion to the commentators.

"eṣa ādya upāyaḥ"

We have detected in KGS.—"eṣa ādya upāyaḥ" a sign of its lateness. When we add to this the identity not only of the individual sūtras, but also of the whole prakaraṇas in the two works, and note that KGS. advocates more refined points and puritan opinions and that it seems to controvert or make optional the doctrines, contained in the MGS., we become sure of its posterity to the MGS.

But these remarks apply to the first Puruṣa of the MGS. because this Puruṣa alone is genuinely original; the second Puruṣa being admittedly a later creation. Difficulties and doubts exist even with regard to the first; and I suspect that the work, in its present form is, like other Gṛhyasūtras, defective and deficient; compiled, in a hurry, on the basis of an ancient Gṛhyasūtra, or preferably, a floating mass of literature, pertaining to the domestic ritual. My suspicion is based on some such ground:—

We have noted that the pivot of the Gṛhya ceremonial is marriage and that is boiled down to the ceremony of Saptapadī, in which the bridegroom makes his bride take seven steps, each for the aquisition of a particular object. The Mānavagṛhya enumerates six steps for gaining six objects and omits the seventh. It runs:—

athaināṃ prācīṃ sapta padāni prakrāmayati | ekam iṣe dve ūrje trīṇi' prajābhyaś catvāri rāyaspoṣāya pañca bhavāva *ṣaḍ ṛtubhyaḥ* | sakhā saptapadī bhava sumṛḍīkā sarasvatī | mā te vyoma saṃdṛśi | viṣṇus tvām un nayatv iti sarvatrānuṣajati ||

The omission of the seventh step for the acquisition of the seventh object is striking.

On this omission the Mānavas agree with Āśvalāyanas, Kauṣītakins, Jaiminīyas, and the Pāraskaras, which enjoin:—

I. AśvaGS. I. 6. 20:—

athaināṃ aparājitāyāṃ diśi sapta padāny abhyutkrāmayatīṣa ekapady ūrje dvipadī rāyaspoṣāya tripadī māyobhavyāya catuṣpadī prajābhyaḥ

pañcapady ṛtubhyaḥ ṣaṭpadī; sakhā saptapadī bhava sā mām anuvratā bhava putrān vindāvahai bahūṃs te santu jaradaṣṭaya iti ||

II. Kauṣītaki I. 14:—

udīcyāṃ diśi sapta padāni prakramayatīṣa ekapady ūrje dvipadī rāyasposāya tripady āyobhavyāya catuṣpadī paśubhyaḥ pañcapady ṛtubhyaḥ ṣaṭpadī sakhā saptapadī bhaveti ||

III. Jaiminīya I. 21:—

sapta padāny abhyutkramayed ekam iṣe iti pratimantram; ekam iṣe viṣṇus tvānvetu dve ūrje viṣṇus tvānvetu trīṇi rāyasposāya vi-, catvāri mayobhavāya vi-, pañca prajābhyo vi-, ṣaḍ ṛtubhyo vi-, sakhā saptapadī bhaveti saptame prācīm avasthāpya etc.

IV. Pāraskara I. 8:—

athaināṃ udīcīṃ sapta padāni prakrāmayati ekam iṣe dve ūrje trīṇī rāyasposāya catvāri māyobhavāya pañca paśubhyaḥ ṣaḍ ṛtubhyaḥ sakhe s a p t a p a d ā bhava sā māṃ anuvratā bhava | viṣṇus tvā nayatv iti sarvatrānuṣajati |

It is possible that Āśvalāyana, Kauṣītaki, Mānava, Pāraskara and Jaimini draw from a common source, which was defective in this particular respect. The rest of the Gṛhyasūtras are free from this omission and they, in common, mention the seventh step for gaining the seventh object, as is shown below:—

(1) Kāṭhaka 25. 42:—

uttarato'gner darbheṣu prācīṃ prakrāmayaty ekam iṣe dve ūrje trīṇi rāyasposāya catvāri mayobhavāya pañca prajābhyaḥ ṣaḍ ṛtubhyo dirghāyutvāya saptamaṃ; sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma saṃ dṛśe | viṣṇus tvānvetīty anuṣaṅgaḥ ||

(2) Bhāradvāja I. 17:—

sapta padāni prakramayaty ekam iṣe viṣṇus tvānvetu, dve ūrje vi-, trīṇi vratāya vi-, catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyasposāya vi-, sapta saptabhyo hotrābhyo vi-, iti saptame pade samīkṣamāṇo japati sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed. babhūwrong) sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ iti ||

(3) Baudhāyana I. 1. 28:—

athaināṃ devayajanam udānayati ekam iṣe viṣṇus tvānvetu | dve

ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ rāyaspoṣāya vi-| sapta saptabhyo hotrābhyo vi- iti saptamaṃ padam upasaṃgṛhya japati| sakhāyaḥ saptapadā abhūma sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhaḥ iti ||

(4) Āpastamba II. 4. 16-17:—

athaināṃ uttareṇāgniṃ dakṣiṇena padā prācīm udīcīṃ vā diśam abhiprakramayaty ekam iṣa iti| sakheti saptame pade japati ||

Mantrapāṭha (I. 3. 7-14) gives the mantra in sakalapāṭha:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ ṛtubhyo vi-| sapta saptabhyo hotrābhyo vi-| sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed. babhū- wrong) sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ ||

(5) Hiraṇyakeśin I. 21. 1:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta saptasaptabhyo hotrābhyo vi- iti saptamaṃ padaṃ avasthāpya japati| sakhāyau saptapadāv abhūva (ed. babhū wrong) sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhā iti ||

(6) Āgniveśya I. 6:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-, catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta saptabhyo hotrābhyo viṣ-| sakhāyau saptapadāv abhūva sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhā iti ||

(7) Gobhila II. 2. 10:—

śūrpeṇa śeṣam agnāv opya prāg udīcīm abhyutkrāmayati ekam iṣe iti |

Mantrabrāhmaṇa (I. 2. 6-12) gives the mantra in sakalapāṭha:—

ekam iṣe viṣṇus tvā nayatu| dve ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ rāyaspoṣāya vi-| sapta saptabhyo hotrābhyo vi- ||

(1) Khādira I. 3. 29 agrees with the Gobhila.

(9) Kauśika 76. 22-24:—

tāsu padāny utkrāmayati| iṣe tvā sumaṅgali prajāvati susīma iti prathamam| ūrje tvā rāyaspoṣāya tvā saubhāgyāya tvā sāmrājyāya tvā saṃpade jīvātave tvā sumaṅgali prajāvati susīma iti saptamaṃ sakhā saptapadī bhaveti ||

Thus, the Gṛhyasūtras can be conveniently divided into two groups on the basis of the omission or mention of the seventh step, coupled with the object to be gained by it; and it is just possible that these two groups derived from two different sources. The basis of this division can still further be limited to a single word, *i.e.* saptapadī in contrast with saptapadā; and it is to be noted that, while the Maitrāyaṇa group reads saptapadī the Kāṭhaka group has saptapadā; and in the light of the consistency with which the two groups use these two words I should, at once, correct Pāraskara[1] saptapadā' into saptapadī and conversely Kauśika saptapadī into saptapadā.

Schrœder[2] and Bradke[3] have shown, in detail, that the Maitrāyaṇa and Kāṭhaka schools of the Black Yajus originated in the north—the early Indian home of the Aryans—while the school of the Taittirīyas developed in the south; and on this account the two schools may be placed earlier than the latter. The Gṛhyasūtras of Baudhāyana, Āpastamba, Bhāradvāja, Hiraṇyakeśin and Agniveśa belong to the Taittirīya Saṃhitā and a scrutiny of the marriage ceremony given by them may evolve their provisional chronology.

BauGS.	ApGS.
atha vivāhaṃ vyākhyāsyāmaḥ | udagayana āpūryamāṇapakṣe puṇye nakṣatre yugmān brāhmaṇān varān prahiṇoti 'pra su gmantā dhiyasānasya sakṣaṇi varebhir varān abhi ṣu prasīdata | asmākam indra ubhayaṃ jujoṣati yat saumyasyāndhaso bubodhati' iti | yato'numantrayate 'anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam | sam aryamā saṃ bhago no ninīyāt saṃ jāspatyaṃ suyamam astu devāḥ' iti | atha yadi dakṣiṇābhiḥ saha dattā syān nātra varān prahiṇuyāt | tāṃ pratigṛhṇīyāt 'prajāpatiḥ striyāṃ yaśa' ity etābhiḥ ṣaḍbhir anuchandasam | sarve māsā vivāhasya | śucitapastapasyavarjam ity eke | rohiṇī mṛgaśirsam uttare phalgunī svātīti vivāhasya nakṣatrāṇi | punarvasū tiṣyo hastaḥ śroṇā revatīty anyeṣāṃ bhūtikarmaṇām | yāni cānyāni puṇyoktāni nakṣatrāṇi teṣu pūrvedyur evarddhipūrteṣu yugmān brāhmaṇān bhojayet | pradakṣiṇam upacāraḥ | puṣpaphalākṣatamiśrair yavais tilārtham upalipya dadhyodanaṃ saṃprakīrya dakṣiṇaṃ jānuṃ bhūmau nidhāya savyam uddhṛtya 'iḍā devahūḥ'	sarva ṛtavo vivāhasya śaiśirau māsau parihāpyottamaṃ ca naidāgham | sarvāṇi puṇyoktāni nakṣatrāṇi | tathā maṅgalāni | āvṛtaś cātrībhyaḥ pratīyeran | invakābhiḥ prasṛjyante te varāḥ pratinanditāḥ | maghābhir gāvo gṛhyante | phalgunībhyāṃ vyūhyate | yāṃ kāmayeta duhitaraṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyat priyaiva bhavati naiva tu punar āgachatīti brāhmaṇāvekṣo vidhiḥ | invakāśabdo mṛgaśirasi niṣṭyāśabdaḥ svātau | vivāhe

1 Later writers forgot the basic distinction between ekapadī and ekapada; thus Vāsudeva, the author of Śāṅkhāyanagṛhyasaṁgraha confuses the two:—iṣa ekapadā bhava, ūrje dvipadā bhava, rāyaspoṣāya tripadī bhava āyobhavyāya catuṣpadī bhava, paśubhyaḥ pañcapadī bhava, śatrubhyaḥ ṣaṭpadī bhava, sakhā saptapadī bhaveti.

2 Über die Maitrāyaṇī saṁhitā ZDMG. 33. 177-207.

3 Über das Mānava-gṛhya-sūtra ZDMG. 36. 417-477.

iti japitvā 'nāndīmukhāḥ pitaraḥ prīyantām' iti vācayitvā 'adya vivāhaḥ' iti brāhmaṇān annena pariviṣya 'puṇyāhaṃ svasti ṛddhim' ity oṃkārapūrvaṃ tristrir ekaikāṃ āśiṣo vācayitvā snāto' hatavāsā gandhānuliptaḥ sragvī bhuktāvān pratodapāṇir apadātir gatvā vadhūjñātibhir atithivad arcitaḥ snātām ahatavāsasaṃ gandhānuliptāṃ sragviṇīṃ bhuktavatīm iṣuhastāṃ dattāṃ vadhūṃ samīkṣate 'abhrātṛghnīṃ varuṇāpatighnīṃ bṛhaspate | indrāputraghnīṃ lakṣmyaṃ tām asyai savitaḥ suva" iti | tayekṣyamāṇo japati 'aghoracakṣur apatighny edhi śivā patibhyaḥ sumanāḥ suvarcāḥ | jīvasūr devakāmā syonā śaṃ no bhava dvipade śaṃ catuṣpade' iti | athainām antareṇa bhrumukhe darbheṇa saṃ mārṣṭi 'idam ahaṃ yā tvayi patighny alakṣmīs tāṃ nirdiśami' iti | darbhaṃ nirasyāpa upaspṛśyāthainām dakṣiṇe haste gṛhṇāti 'mitro' si'iti | athainām devayajanam udānayati 'ekam iṣe viṣṇus tvānvetu | dve ūrje viṣṇus tvānvetu | trīṇi vratāya viṣṇustvānvetu | catvāri māyobhavāya viṣṇus tvānvetu | pañca paśubhyo viṣṇus tvānvetu | ṣaḍ rāyaspoṣāya viṣṇus tvānvetu | sapta saptabhyo hotrābhyo viṣṇus tvānvetu' iti | saptamaṃ padam upasaṃgṛhya japati 'sakhāyaḥ saptapadā abhūma sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ' iti |

āvedyārghyaṃ kuryāt | madhye' gārasyodīcīnapratiṣevaṇā erakā upastṛṇāti | tāsv aha'āni bahuguṇāny uttaradaśāni vāsāṃsy āstīrya teṣv ṛtvijaḥ prāṅmukhā upaviśanti | uttarapūrve deśe'gārasya prākkūlān darbhān saṃstīrya teṣv arghyadracyāṇi saṃsādayati | yāvanta ṛtvijas tāvanti kāṃsyāni pātrāṇi sāpidhānāni tāvataḥ kūrcān | dvāv anyau parigrahaṇīyau kūrcau | dadhi madhu ghṛtam āpaḥ payo vastrayugāni kuṇḍalayugāni | yasyai goḥ payaś camasaḥ srag alaṃkaraṇīyaṃ ceti | pavitre kṛtvā tūṣṇīṃ saṃskṛtābhir adbhir uttānāni pātrāṇi kṛtvā prokṣya kūrce kāṃsyaṃ nidhāya tiraḥpavitraṃ madhv ānayati | dadhi payo vā dvitiyaṃ sa dvivṛt | ghṛtaṃ tṛtīyaṃ sa trivṛt | yad dvitīyaṃ tac caturthaṃ sa caturvṛt | āpaḥ pañcamīḥ sa pāṅktaḥ | varṣīyasā tejomayenāpidhāya nānāpuruṣā arghyadravyāṇy ādadate anvag anusaṃvrajatā | 'kūrcaḥ' iti kūrcaṃ prāha | tat 'sukūrcaḥ' itītaraḥ pratigṛhṇāti | taṃ pradakṣiṇaṃ paryasyodagāvṛtta upaviśati | purastād vainaṃ pratyañcam upohate 'rāṣṭrabhṛd asy ācāryāsandī mā tvad yoṣam' iti | athāsmā udapātram ādāya kūrcābhyāṃ parigṛhya 'pādyā āpa' iti prāha | tā abhimantrayate 'āpaḥ pādāvanepanīr dviṣantaṃ

gauḥ | gṛheṣu gauḥ | tayā varam atithivad arhayet | yo'syāpacitas tam itarayā | etāvad gor ālambhasthānam atithiḥ pitaro vivāhaś ca | suptāṃ rudatīṃ niṣkrāntāṃ varaṇe parivarjayet | dattāṃ guptāṃ dyotāṃ ṛṣabhāṃ śarabhāṃ vinatāṃ vikaṭāṃ muṇḍāṃ maṇḍūṣikāṃ sāṃkārikāṃ rātāṃ pālīṃ mitrāṃ svanujāṃ varṣakārīṃ ca varjayet | nakṣatranāmā nadīnāmā vṛkṣanāmāś ca garhitāḥ | sarvāś ca rephalakāropāntā varaṇe parivarjayet | śaktiviṣaye dravyāṇi pratichannāny upanidhāya brūyād "upaspṛsa" iti | nānābījāni saṃsṛṣṭāni vedyāḥ pāṃsūn kṣetrāl loṣṭaṃ śakṛc chmaśānaloṣṭam iti | pūrveṣām upasparśane yathāliṅgam ṛddhiḥ | uttamaṃ paricakṣate | bandhuśilalakṣaṇasampannām arogām upayacheta | bandhuśīlalakṣaṇasaṃpannaḥ śrutavān aroga iti varasaṃpat | yasyāṃ manaścakṣuṣor nibandhas tasyāṃ ṛddhir netarad ādriyetety eke ||

suhṛdaḥ samavetān mantravato varān prahiṇuyāt | tān ādito dvābhyām abhimantrayeta | svayaṃ dṛṣṭvā tṛtīyāṃ japet |

nāśayantu me | asmin kule brahmavarcasy asāni' iti |

dakṣiṇam pādaṃ pūrvaṃ brāhmaṇāya prasārayati | savyaṃ śūdrāya | strī prakṣālayati pumān abhiṣiñcati | viparītam ity eke | niyamāt patnīyajamānau jaṅghe dhāvayataḥ | avanektuḥ pāṇī saṃ mṛśati 'mayīndriyaṃ vīryam' ity uraḥ praty ātmānaṃ praty abhimṛśate | apo vrīhibhir yavair vā samudāyutya tathaiva kūrcābhyāṃ parigṛhya 'arhaṇīyā āpa' iti prāha | tā abhimantrayate 'ā ma āgād varcasā yaśasā saṃ sṛja payasā tejasā ca | taṃ mā priyaṃ prajānāṃ kurv adhipatiṃ paśūnām" iti | ekadeśam añjalāv ānīyamānam anu mantrayate 'virājo' si virājo doham aśīya | mama padyāya vi rāja ' iti | atiśiṣṭāh parācīr ninīyamānā anumantrayate 'samudraṃ vaḥ pra hiṇomy akṣitāḥ svāṃ yonim api gachata | achidraḥ prajayā bhūyāsaṃ mā parā seci mat payaḥ' iti | atha tathaiva kūrcābhyāṃ parigṛhy 'opastaraṇīyā āpa' iti prāha | tāḥ pibati 'amṛtopastaraṇam asi' iti | trir ācāmet triḥ parimṛjet | dvir ity eke | ācāntāyāpāvṛttāya tathaiva kūrcābhyāṃ parigṛhy 'ārghya' iti prāha | 'madhuparka' iti vā | madhuparkaṃ proktam anumantrayate 'trayyai vidyāyai yaśo'si yaśaso yaśo'si brahmaṇo dīptir asi, taṃ mā priyaṃ prajānāṃ kurv adhipatiṃ paśūnām' iti | tam ubhābhyāṃ hastābhyāṃ pratigṛhṇāti 'devasya tvā savituḥ prasave' śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ pratigṛhṇāmi' iti | tasmiṃś cit kiṃcid āpatitaṃ syāt tad aṅguṣṭhena ca mahānāmnyā copasaṃgṛhyemāṃ diśaṃ nirasyati 'neṣṭāvṛddhiṃ kṛntāmi yā te ghorā tanūḥ, tayā tam ā viśa yo'smān dveṣṭi yaṃ ca vayaṃ dviṣmaḥ ' iti | athāpa upaspṛśya sarvābhir aṅgulībhiḥ samudāyutya prāśnāti ' yan madhuno madhavyaṃ paramam annādyaṃ vīryam | tenāhaṃ madhuno madhavyena parameṇānnādyena vīryeṇa paramo'nnādo madhavyo'sāni' iti | triḥ prāśya trir anupibec cheṣaṃ ca kuryāt | ya ātmanaḥ śreyāṃsam ichet tasmai śeṣaṃ dadyād iti | ācāntāyāpāvṛttāya tathaiva kūrcābhyāṃ parigṛhyāpi 'dhānīyā āpa' iti prāha | tāḥ pibati 'amṛtāpidhānam asi' iti | trir ācāmet triḥ parimṛjet | dvir ity eke | ācāntāyāpāvṛttāya 'gaur' iti gāṃ prāha | tām anumantrayate ' gaur asy apahatapāpmā'pa pāpmānaṃ nuda mama cāmuṣya ca' ity upavettur nāma gṛhṇāti | nānā mahartvigbhyo gāḥ prāha | ekāṃ hotṛkebhyaḥ | sarvebhyo vai kāmavibhavatvāt | yaḥ prāha tasmā upākaroty ekadeśaṃ vapāyai juhoti 'agniḥ prathamaḥ prāśnātu sa hi veda yathā haviḥ | caturthyā samīkṣeta | aṅguṣṭhenopamadhyamayā cāṅgulyā d a r b h a ṃ saṃgṛhyottareṇa yajuṣā tasyā bhruvor antaraṃ saṃmṛjya pratīcīnaṃ nirasyet | prāpte nimitta uttarāṃ japet yugmān samavetān mantravata uttarayādbhyaḥ prahiṇuyāt | uttareṇa yajuṣā tasyāḥ śirasi darbheṇḍvaṃ nidhāya tasminn uttarayā dakṣiṇaṃ yugachidraṃ pratiṣṭhāpya chidre suvarṇam uttarayāntardhāyotta rābhiḥ pañcabhiḥ snāpayitvottarayāhatena vāsasāchādyottarayā yoktreṇa saṃnahyati | athainām uttarayā dakṣiṇe haste gṛhītvāgnim abhyānīyāpareṇāgnim udagagraṃ kaṭam āstīrya tasminn upaviśata uttaro varaḥ | agner upasamādhānādyājyabhāgānte 'thainām ādito dvābhyām abhimantrayeta | athāsyai dakṣiṇena nīcā hastena dakṣiṇam uttānaṃ hastaṃ gṛhṇīyāt | yadi kāmayeta puṃsa eva janayeyam ity aṅguṣṭham eva | so'bhīvāṅguṣṭham abhīva lomāni gṛhṇāti | 'gṛbhṇāmi ta' ity e t ā b h i ś catasṛbhiḥ | athainām uttareṇāgniṃ dakṣiṇena padā prācīm udīcīṃ vā diśam abhi prakramayaty 'ekam iṣa'

śivā asmabhyam oṣadhīḥ kṛṇotu viśvacarṣaṇiḥ' iti | ekadeśam upaharati tat prāśnāti 'agniḥ prathamaḥ prāśnātu sa hi veda yathā haviḥ, ariṣṭam asmākaṃ kṛṇotv asau brāhmaṇo brāhmaṇeṣu' iti | atha yad utsrakṣyan bhavati tām anumantrayate 'gaur dhenubhavyā mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ, pra ṇu vocaṃ cikituṣe janāya mā gām anāgām aditiṃ vadhiṣṭa, pibatūdakaṃ tṛṇāny attu, om utsṛjata' iti | tasyām utsṛṣṭāyāṃ meṣam ajaṃ vālabhate | āraṇyena vā māṃsena | na tv evāmāṃso' rghyaḥ syāt | aśaktau piṣṭānnaṃ saṃsiddhyet | siddhe 'bhūtam' iti prāha | tat 'subhūtam' itītaraḥ pratyāha | tad abhimantrayate 'bhūtaṃ subhūtaṃ sā virāṭ tan mā kṣāyi tan me'śāya tan ma ūrjaṃ dhā oṃ kalpayata' iti | caturo nānāgotrān brāhmaṇān 'bhojayata' ity eva brūyāt | teṣu bhuktavatsv annam asmā upaharati | tat prāśnāti 'virāḍ asi virāḍ annaṃ virāḍ virājo mayi dhehi' iti | bhuktavadbhyo vastrayugāni kuṇḍalayugāni yasyai goḥ payaś camasaḥ srag alaṃkaraṇīyam iti ca dadyāt | ekadhanaṃ paṣṭhauhīṃ damyāv ity eke | prāṅ madhuparkād alaṃkaraṇam eke samāmananti | mahayed ṛtvijam ācāryaṃ cātmānaṃ vā eṣa mahayati yaḥ sam ṛtvijam ācāryaṃ ca mahayati evam evaṃvratā vā ātyantikāḥ syuḥ patito'nanūcāna iti nimittāni | varaṇe' gnyādheyaprabhṛtiṣu caiṣām ṛtvijāṃ smaret | tathaite arghyā ṛtvik śvaśuraḥ pitṛvyo mātula ācāryo rājā vā snātakaḥ priyo varo' tithir iti | saṃvatsaraparyāgatebhya etebhya evaṃ kuryād vivāhe varāya | athartvigbhyaḥ karmaṇi-karmaṇi dadāti |

atha śucau same deśe agnyāyatanadeśaṃ śakalena triḥ prācīnam ullikhet trir udīcīnam | athādbhir abhyukṣya śakalaṃ nirasyāpa upaspṛśya yājñikāt kāṣṭhād agniṃ mathitvā śrotriyāgārād vāhṛtya vyāhṛtibhir nirupyopasamādhāyopatiṣṭhate | 'juṣṭo damūnā atithir duroṇa imaṃ no yajñam upa yāhi vidvān. viśvā agne'bhiyujo vihatya śatrūyatām ā bharā bhojanāni' iti | athainaṃ pradakṣiṇam agniṃ parisamūhya paryukṣya paristīrya prāgagrair darbhair agniṃ paristṛṇāti | api vodagagrāḥ paścāc ca purastāc ca bhavanti | dakṣiṇān uttarān uttarān adharān yadi prāg udagagrāḥ | uttareṇāgniṃ prāgagrān darbhān saṃstīrya teṣu dvandvaṃ nyañci pātrāṇi saṃsādayati devasaṃyuktāny ekaikaśaḥ pitṛsaṃyuktāni sakṛd eva manuṣyasaṃyuktāni | yat saha sarvāṇi mānuṣāṇi' ity etasmād brāhmaṇāt | pavitre kṛtvā tūṣṇīṃ saṃskṛtābhir adbhir uttānāni pātrāṇi kṛtvā

iti | 'sakhe'ti saptame pade japati ||

prāg ghomāt pradakṣiṇam agniṃ kṛtvā | yathāsthānam upaviśyānvārabdhāyām uttarā āhutir juhoti 'somāya janivide svāhā' ity etaiḥ pratimantram | athainām uttareṇāgniṃ dakṣiṇena padāśmānam āsthāpayaty 'ā tiṣṭha' iti | athāsyā añjalāv upastīrya dvir lājān opyābhighārayati | *tasyāḥ sodaryo lājān āvapatīty eke* | juhoti 'iyaṃ nārī' iti | uttarābhis tisṛbhiḥ pradakṣiṇam agniṃ kṛtvāśmānam āsthāpayati yathā purastāt | homaś cottarayā | punaḥ parikramaṇam āsthāpanaṃ homaś cottarayā | punaḥ parikramaṇam | jayādi pratipadyate | pariṣecanāntaṃ kṛtvottarābhyāṃ yoktraṃ vimucya tāṃ tataḥ pra vā vāhayet | samopyaitam agnim anuharanti | nityo dhāryaḥ | anugato manthyaḥ | śrotriyāgārād vāhāryaḥ | upavāsaś cānyatarasya bhāryāyāḥ patyur vānugate | api vottarayā juhuyān nopavaset uttarā rathasyottambhanī vāhāv uttarābhyāṃ yunakti | dakṣiṇam agre | ārohatīm uttarābhir abhimantrayate | sūtre vartmanor

prokṣya visrasyedhmaṃ triḥ sarvābhiḥ prokṣati | darbheṣu dakṣiṇato brāhmaṇa upaviśati uttarata udapātram | atha tiraḥpavitram ājyasthālyām ājyaṃ nirupyodīco'ṅgārān nirūhya vyantān kṛtvā teṣu adhiśrityābhidyotanenābhidyotya dve darbhāgre prachidya prakṣālya pratyasya punar abhidyotya triḥ paryagni kṛtvā vartma kurvann udag udvāsya pratyūhyāṅgārān barhir āstīrya athainam udīcīnāgrābhyāṃ pavitrābhyāṃ punarāhāraṃ trir utpūya visrasya pavitre'dbhiḥ saṃspṛśyāgnāv anupraharati | atha darviṃ niṣṭapya darbhaiḥ saṃmṛjyādbhiḥ saṃspṛśya punar niṣṭapya prokṣya nidhāya darbhān adbhiḥ saṃspṛśyāgnāv anupraharati | atha śamyāḥ paridadhāti 'khādirī darvī tejaskāmasyaudumbary annādyakāmasya pālāśī brahmavarcasakāmasya' iti | atha haikeṣāṃ vijñāyate 'nirṛtigṛhītā vai darvī yad darvyā juhuyān nirṛtyāsya yajñaṃ grāhayet tasmāt sruveṇaiva hotavyam' iti | pālāśena sruveṇety Ātreyaḥ | khādireṇety Āṅgirasaḥ | tāmrāyasenety Ātharvaṇaḥ | kārṣṇāyasenābhicarann iti sārvatrikam | anyo vāsyaitāvat kṛtvā'gamanaṃ kāṅkṣet | apareṇāgnim udīcīnapratiṣevaṇām erakāṃ sādhivāsām āstīrya tasyāṃ prāñcāv upaviśata uttarataḥ patir dakṣiṇā patnī | athānvārabdhāyāṃ pradakṣiṇam agniṃ pariṣiñcati | 'adite'numanyasva' iti dakṣiṇataḥ prācīnam | 'anumate'nu manyasva' iti paścād udīcīnam | 'sarasvate'nu manyasva' ity uttarataḥ prācīnam | 'deva savitaḥ pra suva' iti samantaṃ pradakṣiṇaṃ samantam eva vā tūṣṇīm | athedhmam abhyajya pari samidhaṃ śinaṣṭi svāhākāreṇābhyādhāyāghārāv āghārayati | 'prajāpataye svāhā' iti manasottare paridhisaṃdhau saṃspṛśyākṣṇayā saṃtatam | 'indrāya svāhā' ity upāṃśu dakṣiṇe paridhisaṃdhau saṃspṛśyākṣaṇayā saṃtatam | athājyabhāgau juhoti | 'agnaye svāhā' ity uttarārdhapūrvārdhe | athāgnimukhaṃ juhoti 'yukto vaha jātavedaḥ purastād agne viddhi karma kriyamāṇaṃ yathedam, tvaṃ bhiṣag bheṣajasyāsi kartā tvayā gā aśvān puruṣān sanema svāhā | catasra āśāḥ pra carantv agnaya imaṃ no yajñaṃ nayatu prajānan, ghṛtaṃ pibann ajaraṃ suvīraṃ brahma samid bhavaty āhutīnāṃ svāhā | ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidaḥ, devā no yathā sadam id vṛdhe' sann aprāyuvo rakṣitāro dive-dive svāhā | virūpākṣa mā vi bādhiṣṭhā mā vi bādha vi bādhithāḥ, nirṛtyai tvā putram āhuḥ sa naḥ karmāṇi dhāraya svāhā | virūpākṣam ahaṃ yaje nijaṅghaṃ śabalodaram, yo māyaṃ paribādhate śriyai puṣṭyai ca nityadā

vyavastṛṇāty uttarayā nīlaṃ dakṣiṇasyāṃ lohitam uttarasyām | te uttarābhir abhiyāti | tīrthasthāṇucatuṣpathavyatikrame cottarāṃ japet ||

nāvam uttarayānumantrayate | na ca nāvyāṃs taratī vadhūḥ paśyet | tīrtvottaraṃ japet | śmaśānādhivyatikrame bhāṇḍe rathe vā riṣṭe'gner upasamādhānādy ājyabhāgānte'nvārabdhāyām uttarā āhutir hutvā jayādi pratipadyate pariṣecanāntaṃ karoti | kṣīriṇām anyeṣāṃ vā lakṣmaṇyānāṃ vṛkṣāṇāṃ nadīnaṃ dhanvanāṃ ca vyatikrama uttare yathāliṅgaṃ japet | gṛhān uttarayā saṃkāśayati | vāhāv uttarābhyāṃ vimuñcati dakṣiṇam agre | lohitaṃ carmānaḍuhaṃ prācīnagrīvam uttaraloma madhye'gārasyottarayāstīrya gṛhān prapādayann uttarāṃ vācayati dakṣiṇena padā | na ca dehaliṃ abhitiṣṭhati | uttarapūrvadeśe'gārasyāgner upasamādhānādyājyabhāgānte'nvārabdhāyām uttarā āhutīr hutvā jayādi pratipadyate pariṣecanāntaṃ kṛtvottarayā carmaṇy upaviśata uttaro varaḥ | athāsyāḥ puṃsvor jīvaputrā-

tasmai svāhā | yā tiraścī nipadyase'ham vidharaṇī iti, tāṃ tvā ghṛtasya dhārayāgnau saṃrādhanīṃ yaje svāhā | saṃrādhinyai devyai svāhā | prasādhinyai devyai svāhā | bhūḥ svāhā | bhuvaḥ svāhā | suvaḥ svāhā | bhūr bhuvaḥ suvaḥ svāhā ity etāvat | sarvadarvīhomānām eṣa kalpaḥ ||

athāsya upotthāya dakṣiṇena hastena dakṣiṇam aṃsaṃ pratibāhum anvavahṛtya hṛdayadeśam abhimṛśati 'mama hṛdaye hṛdayaṃ te astu mama citte cittam astu te | mama vācam ekamanāḥ śṛṇu mām evānuvratā sahacaryā mayā bhava' iti | athāsyai dakṣiṇe karṇe japati 'māṃ te manaḥ praviśatu māṃ cakṣur mām u te bhagaḥ | mayi sarvāṇi bhūtāni mayi prajñānam astu te || madhuge madhvagāhe jihvā me madhuvādinī | mukhe me sāraghaṃ madhu datsu saṃvananaṃ kṛtam || cākravākaṃ saṃ vananam yan nadībhya udāhṛtam | tad vittau devagandharvau tena saṃvaninau svaḥ || spṛśāmi te'ham aṅgāni vāyur āpaś ca mā paraḥ | māṃ caiva paśya sūryaṃ ca mā cānyeṣu manaḥ kṛthāḥ || somaḥ prathamo vivide gandharvo vivida uttaraḥ || tṛtīyo agniṣ ṭe patis turīyas te manuṣyajāḥ || somo'dadad gandharvāya gandharvo' dadad agnaye | rayiṃ ca putrāṃś cādād agnir mahyam atho imām || sarasvati predam ava subhage vājinīvati | tāṃ tvā viśvasya bhūtasya pra gāyāmasy agrataḥ' ti | athāsyai dakṣiṇena nīcā hastena dakṣiṇam uttānaṃ hastaṃ sāṅguṣṭham abhīva lomāni gṛhṇāti 'gṛbhṇāmi te suprajāstvāya hastaṃ mayā patyā jaradaṣṭir yathāsaḥ | bhago aryamā savitā puraṃdhir mahyaṃ tvādur gārhapatyāya devāḥ'' iti | athainām pradakṣiṇam agnim paryāṇayati 'pari tvāgne puraṃ vayaṃ vipraṃ sahasya dhīmahi | dhṛṣadvarṇaṃ divedive bhettāraṃ bhaṅgurāvataḥ' iti | atha tayopaviśyānvārabdhāyām upayamanīr juhoti 'agne śardha mahate saubhagāya tava dyumnāny uttamāni santu | saṃ jāspatyaṃ suyaman ā kṛṇuṣva śatrūyatām abhi tiṣṭhā mahāṃsi svāhā || somāya janivide svāhā | gandharvāya janivide svāhā | agnaye janivide svāhā | kanyalā pitṛbhyo yatī patilokam ava dīkṣām adāstha svāhā || preto muñcāti nāmutaḥ subaddhām amutas karat | yatheyam indra mīḍhvaḥ suputrā subhagā satī svāhā || agnir aitu prathamo devatānāṃ so'syai prajāṃ muñcatu mṛtyupāśāt | tad ayaṃ rājā varuṇo' numanyatām yatheyaṃ strī pautram aghaṃ na rodāt svāhā || imām agnis trāyatāṃ gārhapatyaḥ prajām asyai nayatu dīrgham āyuḥ | aśūnyopasthā jīvatām yāḥ putram aṅka uttarayopaveśya tasmai phalāny uttareṇa yajuṣā pradāyottare japitvā vācaṃ yachaty ānakṣatrebhyaḥ | uditeṣu nakṣatreṣu prācīṃ udīcīṃ vā diśam upaniṣkramyottarābhyāṃ yathāliṅgaṃ dhruvam arundhatīṃ ca darśayati ||

astu mātā pautrm ānandam abhi pra budhyatām iyaṃ svāha || mā te gṛhe niśi ghoṣa utthād anyatra tvad rudatyaḥ saṃ viśantu | mā tvaṃ vikeśy ura ā vadhiṣṭhā jīvapatnī patiloke vi rāja paśyantī prajāṃ sumanasyamānā svāhā || aprajastāṃ pautramṛtyuṃ pāpmānam uta vāgham | śīrṣṇaḥ srajam ivonmucya dviṣadbhyaḥ prati muñcāmi pāśaṃ svāhā iti||

athainām utthāpyottareṇāgniṃ dakṣiṇena padāśmānam āsthāpayati 'ā tiṣṭhemam aśmānam aśmeva tvaṃ sthirā bhava | abhi tiṣṭha pṛtanyataḥ sahasva pṛtanāyataḥ' iti | athāsyā añjalāv upastīrya tasyāḥ sodaryo dvir lājān āvapati | tān abhighārya juhoti 'iyaṃ nāry upabrūte' gnau lājān āvapantī | dīrghāyur astu me patir jīvātu śaradaḥ śataṃ svāhā || athaināṃ pradakṣiṇam agniṃ paryāṇayati 'tubhyaṃ agre paryavahan sūryāṃ vahatunā saha | punaḥ patibhyo jāyāṃ dā agne prajayā saha' iti | tathā'sthāpayati tathā juhoti | athaināṃ punaḥ pradakṣiṇam agniṃ paryāṇayati 'punah patnīm agnir adād āyuṣā saha varcasā | dīrghāyur asyā yaḥ patiḥ sa etu śaradaḥ śatam' iti | tathaivāsthāpayati tathaiva juhoti | athaināṃ punar eva paryāṇayati 'viśvā uta tvayā vayaṃ dhārā udanyā iva | atigāhemahi dviṣaḥ' iti | atha tathopaviśyānvārabdhāyāṃ jayān abhyātānān rāṣṭrabhṛta iti hutvā athāmātyahomān juhoti | atha prājāpatyān juhoti 'prajāpate na tvad etāny anyaḥ' iti | atha sauviṣṭakṛtaṃ juhoti 'yad asya karmaṇo' ty arīricaṃ yad vā nyūnam ihākaram | agnis tat sviṣṭakṛd vidvān sarvaṃ sviṣṭaṃ suhutaṃ karotu me | agnaye sviṣṭakṛte suhutahuta āhutīnāṃ kāmanāṃ samardhavitre svāhā' iti | atha sruveṇa paridhīn anakti | atha paristarāt samullipyājyasthālyāṃ prastaravad barhir aktvā tṛṇaṃ prachādyāgnāv anupraharati | atha śamyā apohya tathaiva pariṣiñcati 'anv amaṃsthāḥ, prāsāvīḥ' iti mantrāntān saṃnamayati | atha praṇītādbhyo diśo vyunnīya 'brahmaṇe varaṃ dadāmi' iti gāṃ brāhmaṇebhyaḥ | atha āghāravān darvihomaḥ | athāparaḥ:—parisamūhya paryukṣya paristīryājyaṃ vilāpyotpūya sruk sruvaṃ niṣṭapya sammṛjya sruci caturgṛhītaṃ gṛhītvā sarvān mantrān samanudrutya sakṛd evāhutiṃ juhoti | agniḥ sviṣṭakṛd dvitīyaḥ | dvir juhoti dvir nimārṣṭi dviḥ prāśnāty utsṛpyācāmati nirledhity eṣa āgnihotrikaḥ | athāparaḥ:—parisamūhya paryukṣya paristīrya prākṛtena haviṣā yāvadāmnātam āhutīr juhoty eṣa hy apūrvaḥ | tatrodāharanti:—

āghāraṃ prakṛtiṃ prāha darvihomasya Bādariḥ |
āgnihotrikaṃ tathātreyaḥ Kāśakṛtsnas tv apūrvatām iti ||

tāṃ na mithaḥ saṃsādayed anādeśāt | anunayanty etam agnim | athaināṃ pitur aṅkād udvahati, guror vā 'ye vadhvaś candraṃ vahatuṃ yakṣmā yanti janām̐ anu | punas tān yajñiyā devā nayantu yata āgatāḥ' iti | athaināṃ dakṣiṇe haste gṛhītvā svaratham āropya svān gṛhān ānayati 'pūṣā tveto nayatu hastagṛhyāśvinau tvā pravahatāṃ rathena | gṛhān gacha gṛhapatnī yathāso vaśinī tvaṃ vidatham ā vadāsi' iti | panthānam anumantrayate 'sugaṃ panthānam ārukṣam ariṣṭaṃ svastivāhanam | yasmin vīro na riṣyaty anyeṣāṃ vindate vasu', iti | oṣadhivanaspatayo nadyo vanāny anumantrayate 'yā oṣadhayo ye vanaspatayo yā nadyo yāni dhanvāni ye vanā | te tvā vadhu prajāvatīṃ pra tve muñcantv aṃhasaḥ' iti | atha jāyām ānīya svān gṛhān prapādayati 'bhadrān gṛhān sumanasaḥ prapadye'vīraghnī vīravataḥ suvīrān | irāṃ vahato ghṛtam ukṣamāṇā teṣv ahaṃ sumanāḥ saṃ viśāni' iti | athainām ānaḍuhe carmany upaveśayatīha gāvaḥ pra jāyadhvam ihāśva iha pūruṣāḥ | iho sahasradakṣiṇo rāyaspoṣo niṣīdatu'' iti | atrābhyām amātyās stokmāny āropayante | atha vācaṃ yachataḥ ānakṣatrāṇām udayāt | athāhorātrayoḥ saṃdhim anumantrayate 'nīlalohite bhavataḥ kṛtyāsaktir vyajyate edhante'syā jñātayaḥ patir bandheṣu badhyatām' iti | athoditeṣu nakṣatreṣūpaniṣkramya dhruvam arundhatīṃ ca darśayati | 'dhruvo'si dhruvakṣitir dhruvam asi dhruvataḥ sthitam | tvaṃ nakṣatrāṇāṃ methy asi sa mā pāhi pṛtanyataḥ' iti dhruvam | 'saptarṣayaḥ prathamāṃ kṛttikānām arundhatīṃ yad dhruvatāṃ ha ninyuḥ | ṣaṭ kṛttikā mukhyayogaṃ vahantīyam asmākam edhatv aṣṭamy arundhatī ity arundhatīm | atha vivāhasyārundhaty upasthānāt kṛtvā vratam upaiti 'agne vratapate upayamanaṃ vrataṃ cariṣyāmi tac chakeyaṃ tan me rādhyatām | vāyo vratapate, āditya vratapate, vratānāṃ vratapate upayamanaṃ vrataṃ cariṣyāmi tac chakeyaṃ tan me rādhyatām' iti | ubhau jāyāpatī vratacāriṇau brahmacāriṇau bhavato' dhaḥ śayāte)

pra su gmantā dhiyasānasya sakṣaṇi ApMB. I, I, I; RV. X, 32, I with one variant .
anṛkṣarā ṛjavaḥ santu panthāḥ cp. KGS. ApMB. I, I, 2.
prajāpatiḥ striyāṃ yaśaḥ; not recorded in Ved. Con; but cp. I. 5, prajāpatiḥ...yaśo muṣkayor

sapam etc., six verses. TB. 2, 4, 6. 5.
modaḥ pramoda ānandaḥ TB. 2, 4, 6, 5.
manasaś cittam ākūtim TB. 2, 4, 6, 6.
yathāham asyā atṛpam TB. 2, 4, 6, 6.
dadāmīty agnir vadati TB. 2, 4, 6, 7.
āpas tat-satyam ābharan TB. 2, 4, 6, 7.
iḍā devahūḥ TS. 3, 3, 2, 1.
nāndīmukhāḥ pitaraḥ prīyantām: nowhere.
puṇyāhaṃ svasti ṛddhim: nowhere.
abhrātṛghnīṃ varuṇāpatighnīm ApMB. 1, 1, 3; cp. KGS.
aghoracakṣur apatighny edhi ApMB. 1, 1, 4; cp. AGS., KGS.
idam ahaṃ yā tvayi patighnī ApMB. 1, 1, 5.
mitro'si TS. 1, 8, 16, 1.
ekam iṣe viṣṇus tvānv etu ApMB. 1, 3, 7; TB. 4, 7, 7, 11; TS. 3, 2, 6, 1.
dve ūrje vi- TB: 3, 7, 7, 11; ApMB. 1, 3, 8.
trīṇi vratāya—ApMB. 1, 3 9; TB. 3, 7, 7, 11.
catvāri māyobhavāya—ApMB. 1, 3, 10; TB. 3: 7, 7, 11.
pañca paśubhyaḥ ApMB. 1, 3, 11; TB. 3: 7, 7, 11.
ṣaḍ rāyaspoṣāya—TB. 3: 7, 7, 11.
sapta saptabhyaḥ ,,
sakhāyaḥ saptapadā ,,
kūrcaḥ (laukika?)
sukūrcaḥ (,,)
rāṣṭrabhṛd asy ācāryāsandi ApMB. 2. 4, 12; MG. 1, 6, 9: 12, 17.
āpaḥ pādāvanejanīḥ AB. 8, 27, 9; ApMB. 2, 9, 10.
mayi mahaḥ ApMB. 2, 9, 11: order differs; so in GB. 1, 5, 15, 17.
mayīndriyaṃ vīryam ApMB. 2, 9, 11.
ā ma āgād varcasā ApMB. 2, 9, 12 with variants.
virājo'si virājo dohaṃ...ApMB. 2, 9, 13 with variants.
samudraṃ vaḥ pra hiṇomi AV. 10, 5, 23; var.; ApMR. 2, 9, 14. deletes our *akṣitāḥ*.
amṛtopastaraṇam asi ApMB. 2, 10, 3.
arghyaḥ (laukika?) MG. 1, 12, 8.
madhuparkaḥ (,,). MG. 1, 13, 7;
adadhāt ĀpG. 5, 13, 10.
trayyai vidyāyai yaśo'si ApMB. 2, 10, 1.
devasya tvā savituḥ prasave TB. 2, 6, 8, 6; VS. 2, 11.
neṣṭāvṛddhiṃ kṛntāmi: nowhere; cp. neṣṭāviddhaṃ kṛtāni LŚ 4, 9, 13.
yan madhuno madhavyam ApMB. 2, 10, 5.
apidhānīyā apaḥ (laukika ?)
amṛtāpidhānam asi ApMB. 2, 10, 4; TA. 10, 35, 1.
gauḥ ApMB. 2, 10, 6.
gāur asy apahatapāpmā ApMB. 2, 10, 6 has *jahi* for our *nuda*.
agniḥ prathamaḥ prāśnātu TB. 2, 4, 8, 7; ApMB. 2, 10, 6 slightly differs.
gaur dhenubhavyā ApMB. 2, 10, 9.
om utsṛjata ,, 2, 10, 12.
bhūtam ,, 2, 10, 13.
subhūtam ,,
bhūtaṃ—ūrjaṃ dhāḥ ApMB. 2, 10, 13—18.
virāḍ asi virāḍ annam: nowhere.
bhūḥ svahā ,,
bhuvaḥ svāhā ,,
svaḥ svāhā ,,
juṣṭo damūnā atithiḥ TB. 2, 4, 1, 1: RV. V, 4, 5; AV. 7, 73, 9.
adite'nu manyasva TS. 2, 3, 1, 2.
anumate'numanyasva: in no Saṃhitā.
sarasvate'numanyasva ,,
deva savitaḥ pra suva yajñam TS. 1, 7, 7. 1; 4, 1, 1, 2.
prajāpataye svāhā TS. 3, 4, 2, 1; 1, 3, 15, 1.
indrāya svāhā TS. 1, 4, 18, 1 common.
agnaye svāhā TS. 1, 8, 13, 3. ,,
somāya svāhā TS. 7, 1, 14, 1. ,,
yukto vaha jātavedaḥ purastāt: in no Saṃhitā.
catasra āśāḥ pra carantv agnaye TS. 5, 7, 8, 2.
ā no bhadrāḥ kratavaḥ RV. 1, 89, 1; VS. 25, 14; KS. 26, 11.
virūpākṣa mā vi bādhiṣṭhāḥ; not recorded.
virūpākṣam ahaṃ yaje; not recorded.
yā tiraścī nipadyase ApMB. 2, 8, 5; cp. GGS.
saṃrādhinyai devyai ApMB. 2, 8, 6.
mama hṛdaye hṛdayaṃ te astu; nowhere in this form.

mām te manaḥ praviśatu: nowhere in this form.
madhuge madhvagāhe ,,
cākravākaṃ saṃvananam ,,
spṛśāmi te'ham aṅgāni ,,
somaḥ prathamo vivide; cp. PGS. ApMB. 1, 3, 1.
somo'dadad gandharvāya; cp. PGS. ApMB. 1, 3, 2.
sarasvati predam ava subhage ApMB. 1, 3, 5.
gṛbhṇāmi te suprajāstvāya; cp. ĀGS.
pari tvāgne puraṃ vayam TS. 1, 5, 6, 4; RV. X. 87, 22. d var.); AV. 7, 71, 1. varies.
agne śardha mahate saubhagāya TB. 2. 4, 1, 1; RV. V, 28, 3.
somāya janivide svāhā ApMB. 1, 4, 1.
gandharvāya janivide svāhā ,, 1, 4, 2.
agnaye jani- 1, 4, 3.
kanyalā pitṛbhyo yatī 1, 4, 4; cp. GGS.
preto muñcāmi nāmutaḥ ApMB. 1, 4, 5; RV. X, 85, 25; var.; AV. 14, 1, 17; var.; SMB. 1, 2, 3, 4.
imāṃ tvam indra mīḍhvaḥ ApMB. 1, 4, 6, cp. ĀGS.
agnir aitu prathamo devatānām ApMB. 1, 4, 7; cp. PGS.
imām agnis trāyatāṃ gārhapatyaḥ ApMB. 1, 4. 8; cp. PGS.
mā te gṛhe niśi ghoṣa utthāt ApMB. 1, 4, 9.
aprajastāṃ pautramṛtyum ApMB. 1, 4, 11; SMB. 1, 1, 14.
ā tiṣṭhemam aśmānam ApMB. 1, 5, 1. with sthiro.
iyaṃ nāry upabrūte ApMB. 1, 5, 2. cp. PGS.
tubhyam agre pary avahan ApMB. 1, 5, 3.
punaḥ patnīm agnir adāt ApMB. 1, 5, 4; RV. X, 85: 39 sl. var.; AV. 14, 2, 2, sl. var.
viśvā uta tvayā vayam ApMB. 1, 5, 5; RV. II, 7, 3.
jaya; cp. PGS.
abhyātāna ,,
rāṣṭrabhṛt ,,
prajāpate na tvad TS. 1, 8, 14, 2; RV. X, 121, 10; VS. 10, 20; AV. 7, 80, 3.
yad asya karmaṇaḥ; nowhere in this form.
anv amaṃsthāḥ; cp. adite'nu manyasva.
prāsāvīḥ; cp. deva savitaḥ pra suva etc.
varaṃ dadāmi (laukika) AB. 8, 9, 5.
ye vadhvaś candraṃ vahatum ApMB. 1, 6, 9; RV. X, 85, 31; sl. var.; AV. 14, 2, X. same.
pūṣā tveto nayatu hastagṛhya ApMB. 1, 2, 8.
sugaṃ panthānam ārukṣam ApMB. 1, 6, 11.
yā oṣadhayo ye vanaspatayaḥ ApMB. 1, 7, 9; AV. 14, 2, 7; both with variants.
bhadrān gṛhān sumanasaḥ prapadye nowhere.
iha gāvāḥ prajāyadhvam ApMB. 1, 9, 1.
nīlalohite bhavataḥ ApMB. 1, 6, 8: sl. var.; RV. X, 85, 28; sl. var.: --AV. 14, 1, 26.
dhruvo'si dhruvakṣitiḥ ApMB. 1, 9, 6; sl. var.; TS. 1, 4, 13, 1 differs.
sapta ṛṣayaḥ prathamām: nowhere.
agne vratapate upayamanam; nowhere in this form.
ūrjaḥ pṛthivyāḥ TB. 1, 2, 1, 5.
prajayā tvāṃ saṃsṛjāmi; nowhere.
prajāvatī bhūyāsam (laukika?) ,,
prajayā tvā paśubhiḥ sam sṛ- nowhere
prajāvān paśumān bhūyāsam ,,
agnir mūrdhā divaḥ, TS. 1, 5, 11, 4; 4, 4, 4, 1.
bhuvo yajñasya rajasaś ca TS. 4, 4, 4, 1.
maruto yad dha vo divaḥ TS. 1, 5, 11, 4.
sumaṅgalīr iyaṃ vadhūḥ cp. PGS.
saṃ no manaḥ saṃ hṛdayāni in no Saṃhitā.

While dealing with marriage the Sūtra of Bodhāyana employs about 150 verses and these, when compared with the number of verses, employed by Āśvalāyana, Gobhila and Pāraskara should put Baudhāyana later than these works.

Out of 150 verses, 3 are found in TS. only, 13 in TS. in common with

other Saṃhitās, 59 occur in the Mantrapāṭha; out of which 15 are with variants.

Practically all the verses are given in sakalapāṭha, so much so that having prescribed 'āghārāv āghārayati' (1. 3. 26) and 'ājyabhāgau juhoti' (1. 3. 29) the sūtra adds 'prajāpataye svāhā, indrāya svāhā, agnaye svāhā, somāya svāhā', in order to elucidate them.

The following may be noted with care:—

1. Out of 150 verses, 24 do not occur in any Vedic work.

2. Only 14 verses are found in TS.; and only 59 in the Mantrapāṭha, out of which 15 show variants.

The sūtra of Āpastamba, which has already been shown to belong to the TS., employs about 104 verses in the marriage rite. Practically all the mantras are given either by pratīka or by a reference to the Mantrapāṭha, and they are all found in that collection of the verses.

The fact that Āpastamba[1] employs about 104 verses in contrast to 150 used by Baudhāyana would tend to put it earlier than that; but such a conclusion is negated by the following sūtra, in which it quotes from Baudhāyana:—

'tasyāḥ sodaryo lājān ā vapatīty eke' (ApMB. II. 5. 4).

The reference is found in Baudhāyana I. 4. 25:—

'athāsyā añjalāv upastīrya *tasyāḥ sodaryo dvir lājān ā vapati*'.

That the oblation of fried grains is to be performed by the brother of the bride is enjoined by other sūtras also, but in doing so they use different terms as is shown below:—

ĀGS. I. 5. 8—vadhvo'ñjalā upastīrya bhrātā bhrātṛsthāno vā dvir lājān ā vapati |

GGS. II. 2. 4—sakṛt saṃgṛhītaṃ lājānām añjaliṃ bhrātā vadhvañjalāv ā vapati |

[1] The Apastamba-Gṛhyasūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Gṛhyasūtras, e.g. those of Āśvalāyana, Gobhila, and Pāraskara include a great many rules, which bear indirectly only on the performance of the offerings in the sacred domestic fire. The Gṛhyasūtra of Āpastamba forms XXVIIth Praśna of his Kalpasūtra (an enormous work of 30 Praśnas) and is most systematic and to the point; its brevity may, therefore, be a sign of its lateness. Details: Bühler, Introduction to the Sacred Laws of the Aryans, SBE. II. XIII ff; "Baudhāyanīyas, the oldest sūtracaraṇa of the Taittirīya Veda; Bühler: Sacred Laws of Manu p. XX.

PGS. I. 5. 1—kumāryā bhrātā śamīpalāśamiśrān lājān añjalināñjalāv ā vapati |

BhGS. I. 16—athāsyā bhrātāñjalināñjalāv upastirṇābhighāritān lājāñ chūrpād añjalinopaghātam añjalāv ā vapet |

HKGS. I. 20. 3—athāsyā añjalāv ājyenopastīrya lājān dvir ā vapati |

KhGS. I. 3. 20-21—sakṛd gṛhītam añjaliṃ lājānāṃ vadhvañjalāv ā vaped· bhrātā suhṛd vā kaś cit |

MGS. I. 11—lājā bhrātā brahmacārī vāñjalināñjalyor ā vapati |

VGS. 14. 17—upary agnāv añjalau lājān bhrātā brahmacārī vopastīrṇa ā vapet |

KGS. 25. 29—athāsyai śamīlājān ā vapati bhrātā brahmacārī vā ||

But in considering the provisional chronology of the Gṛhya-sūtras the force of this type of reasoning is very much restricted, and it should, on no account, be unduly stretched.[1] For, if in the case, cited above, Āpastamba seems to be quoting from Baudhāyana, in the case of Tonsure it is Baudhāyana, which can be suspected to be quoting from Āpastamba.[2] The sūtra in question is:—

yatharṣi śikhāṃ ni dadhyād ity eke (*i.e.*, "he may arrange the locks in the fashion of his ancestral ṛṣis").

The quotation is not found anywhere, except in ĀpGS., which reads (VI. 166):—

"apareṇāgniṃ prāñcam upaveśya treṇyā śalalyā tribhir darbhapuñjilaiḥ śalāluglapseneti tūṣṇīṃ keśān vinīya *yatharṣi śikhā(m?) ni dadhāti.* |

The case is typical. But to infer from this that the extant BauGS. is posterior to the extant ĀpGS. may be unsafe, and the point of quotation may be cleared by assuming that BauGS. is here quoting from that original TS. Gṛhyasūtra from which both BauGS. and ĀpGS have derived.

And it is exactly on this account that I differ from that part of Bühler's[3] thesis on the posterity of ĀpGS. to BauGS., where he advances

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[1] Details: Oldenberg, Gṛhyasūtras II. Intr. pp. XXXVII.

[2] That the sūtra of Hiraṇyakeśin is, at least in part, based on that of Āpastamba has already been shown by Bühler; that it is posterior to that of Bhāradvāja will be made clear under HKGS.

[3] Sacred Books of the East Vol. II, p. XXIII; confirmed by Oldenberg, SBE. XXX, XXXVII.

this type of reasoning, but agree with him in the rest of the work for placing the ĀpGS. later[1] than the BauGS.

BhGS.

catvāri vivāhakaraṇāni vittaṃ rūpaṃ prajñā bāndhavam iti | tāni cet sarvāṇi na śaknuyād vittam udasyet | tato rūpam | prajñāyām (ca tu?) bāndhave ca vivadante | bāndhavam udasyed ity eka āhur aprajñena hi kaḥ saṃvāsaḥ | athaitad aparaṃ na khalv iyam arthebhya ūhyate prajananārtho'syāṃ pradhānaḥ sa yo' laṃ saṃlakṣaṇāya syāt sa tām āvaheta yasyāṃ praśastā jāyeran | na svapantīm upagṛhṇīta na carantīm | prathamam abhyāgachaṃs tāṃ maṅgalyāni pariprchet | caturo loṣṭān āhared vediloṣṭaṃ gomayaloṣṭaṃ sītāloṣṭaṃ śmaśānaloṣṭam iti | tām āhaisām ekam ādatsveti | sā ced vediloṣṭam ādadītādhyāpakaṃ yāyajūkaṃ janayiṣyatīti vidyād yadi gomayaloṣṭaṃ bahupaśuṃ janaviṣyatīti vidvād yadi sītāloṣṭaṃ kṛṣṭarādhikaṃ janayiṣyatīti vidyād yadi śmaśānaloṣṭam ādahanaśīkṣṇī parikhyāteti vidyān naināṃ upagṛhṇītātha khalu bahūni lakṣaṇāni bhavanti | ślokaṃ tu lākṣaṇā udāharanti | yasyāṃ mano'nuramate cakṣuś ca pratipadyate | tāṃ vidyāt puṇyalakṣmīkāṃ kiṃ jñānena kariṣyatīti | udagayana upagṛhṇīta vijñāyata 'udagayanaṃ devānām'* iti | daivaṃ punar idaṃ karma ||

dakṣiṇāyana ity aparaṃ vijñyate dakṣiṇāyanaṃ pitṛṇām iti | pitṛsaṃyuktaṃ punar idaṃ karma | pūrvapakṣa upagṛhṇīta vijñāyate pūrvapakṣo devānām iti | daivaṃ punaridaṃ karma | aparapakṣa ity aparam | vijñāyate' parapakṣaḥ pitṛṇām iti | pitṛsaṃyuktaṃ punar idaṃ karma | madhyaṃdina upagṛhṇīta | vijñāyate madhyaṃdinam ṛṣīṇām ity ṛṣisaṃyuktaṃ punar idaṃ karmāthāpi vijñāyate tasmān madhyaṃdine sarvāṇi puṇyāni saṃnipatitāni bhavantīty aparāhṇa upagṛhṇīta vijñāyate' parāhṇaḥ pitṛ-

*

HKGS.

samāvṛtta ācāryakulān mātāpitarau bibhṛyāt | tābhyām anujñāto bhāryām upayachet sajātām anujñāto brahmacāriṇīm asagotrām | ahnaḥ pañcasu kāleṣu prātaḥ saṃgave madhyaṃdine'parāhṇe sāyaṃ vaiteṣu yatkārī syāt puṇyāha eva kurute | agnim upasamādhāya (paridhi) paridhānāntaṃ kṛtvā vadhūm ānīyamānāṃ samīkṣate | 'sumaṅgalīr iyaṃ vadhūr imāṃ sam eta paśyata | saubhāgyam asyai dattvā yāthāstaṃ viparetana iti | dakṣiṇataḥ patiṃ bhāryopaviśati | ācāntasamanvārabdhāyāṃ pariṣiñcati vathā purastāt | vyāhṛtiparyantaṃ kṛtvā juhoti | 'agnir aitu prathamo devatānāṃ so'syai prajāṃ muñcatu mṛtyupāśāt | tad ayaṃ rājā varuṇo'nu manyatāṃ yatheyaṃ strī pautram aghaṃ na rodāt svāhā || imām agnis trāyatāṃ gārhapatyaḥ prajām asyai nayatu dīrgham āyuḥ | aśūnyopasthā jīvatām astu mātā pautram ānandam abhi pra budhyatām iyaṃ svāhā || mā te gṛhe niśi ghoṣa utthād anyatra tvad rudatyaḥ saṃ viśantu | mā tvam vikeśy ura ā vadhiṣṭhā jivapatnī patiloke vi rāja prajāṃ paśyantī sumanasyamānāṃ svāhā || dyaus te pṛṣṭhaṃ rakṣatu vāyur ūrū aśvinau ca stanaṃ dhayatas te putrān savitābhi rakṣatu | ā vāsasaḥ paridhānād bṛhaspatir viśve devā abhi rakṣantu paścāt svāhā || aprajastāṃ pautramṛtyuṃ pāpmānam uta vāgham | śīrṣṇaḥ srajam ivonmucya dviṣadbhyaḥ prati muñcāmi pāpaṃ svāhā || devakṛtaṃ brāhmaṇaṃ kalpamānaṃ tena hanmi yonisadaḥ piśācān | kravyādo mṛtyūn adharān pādayāmi dīrgham āyus tava jīvantu putrāḥ svāhā iti | imaṃ me varuṇa | tat tvā yāmi | tvaṃ no agne | sa tvaṃ no agne | tvam agne ayāsi | prajāpate | iti hutvāśmānam āsthāpayati | 'ā ti-

[1] Sacred Laws of the Aryas, Intr. p. XV ff. So Oldenberg, op. cit. XXXVII.

ṇām iti | pitṛsaṃyuktaṃ punar idaṃ karmāthāpi vijñāyate bhagasyāparāhṇa iti | bhagasaṃyuktaṃ punar idaṃ karmāthāpi vijñāyate 'tasmād aparāhṇe kumāryo bhagam ichamānāś carantī'ti | puṇyāha upagṛhṇītāpi vai khalu loke puṇyāha eva karmāṇi cikīrṣante | tasmād aślīlanāmaṃś citre navasyen na yajeta | yathā pāpāhe kurute tādṛg eva tad iti paricaṣṭa eva pāpāham | vijñāyate tu khalv ekeṣām 'invakābhiḥ prasṛjyante te varāḥ pratinanditāḥ | maghābhir gāvo gṛhyante phalgunībhyāṃ vyūhyata' iti | yāṃ kāmayeta duhitaraṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt | priyaiva bhavati naiva tu punar āgachatīti vijñāyate || tata āha snāpayatainām iti | snātāyai vāsasī prayachati 'yā akṛntann avayan yā atanvata yāś ca devīr antān abhito' dadanta | tās tvā devīr jarase saṃ vyayantv āyusmatīdaṃ pari dhatsva vāsa' ity athaināṃ paridhāpayati 'pari dhatta dhatta vāsasaināṃ śatāyuṣīṃ kṛṇuta dīrgham āyuḥ | bṛhaspatiḥ prāyachad vāsa etat somāya rājñe paridhātavā u || jarāṃ gachāsi pari dhatsva vāso bhavā kṛṣṭīnām abhiśastipāvatī | śataṃ ca jīva śaradaḥ suvarcā rāyaś ca poṣam upa saṃ vyayasva' iti | parihitām abhimantrayate 'parīdaṃ vāso adhidhāḥ svastave' bhūr āpīnām abhiśastipāvati | śataṃ ca jīva śaradah purūcīr vasūni cāryā vi bhajāsi jīvatī'ty athāsyā agreṇa jñātikulam agnim upasamādhāyāghārāv āghārvājyabhāgau juhoty 'agnave janivide svāhā' ity uttarārdhapūrvārdhe | 'somāya janivide svāhā' iti daksinārdhapūrvārdhe | tata etā āhutīr juhoti 'bhūh svāhā, bhuvaḥ svāhā suvaḥ svāhā bhūr bhuvaḥ suvaḥ svāhā || 'vā tiraścī vānūcī, saṃrādhanyai prasādhanvai, sadasaspatim, yukto vaha jātaveda' iti | jayābhyātānān rāṣṭrabhṛta iti hutvaitā āhutīr juhoti ||

'agnir aitu prathamo devatānāṃ so'syai prajāṃ muñcatu mṛtyupāśāt | tad ayaṃ rājā varuṇo' nu manyatāṃ yatheyaṃ strī pautram aghaṃ na rodāt svāhā|| imām agnis trāyatāṃ ṣṭhemam aśmānam aśmeva tvaṃ sthirā bhava | pra mṛṇīhi durasyūn sahasva pṛtanāyataḥ' iti | apareṇāgniṃ dvayān darbhān pūrvāparān udagagrān saṃstīrya teṣu pūrvāparāv avatiṣṭhete ||

prāṅmukhaḥ pratyaṅmukhyā hastaṃ gṛhṇīyāt pratyaṅmukhaḥ prāṅmukhyā vā | yadi kāmayeta puṃso janayeyam ity aṅguṣṭhaṃ gṛhṇīyāt | yadi kāmayeta strīr ity aṅgulīḥ | yadi kāmayetobhayaṃ janayeyam ity abhīva lomāny aṅguṣṭhaṃ sahāṅgulibhir gṛhṇīyāt | 'sarasvati predam ava subhage vājinīvati | tāṃ tvā viśvasya bhūtasya prajāyām asy agrataḥ || gṛhṇāmi te suprajāstvāya hastaṃ mayā patyā jaradaṣṭir yathāsat | bhago aryamā savitā puraṃdhir mahyaṃ tvādur gārhapatyāya devāḥ' iti | tām agreṇa dakṣiṇam aṃsaṃ pratīcīm abhyāvṛtyābhi mantrayate | 'aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ | jīvasūr vīrasūḥ syonā śaṃ na edhi dvipade śaṃ catuṣpade|| tāṃ naḥ pūṣañ chivatamām erayasva yasyāṃ bījaṃ manuṣyā vapanti | yā na ūrū uśatī visrayātai yasyām uśantaḥ pra harema śepam || somaḥ prathamo vivide gandharvo vivida uttaraḥ | tṛtīyo agnis te patis turīyo'haṃ manuṣyajāḥ|| somo'dadād gandharvāya gandharvo'gnaye'dadāt | paśūṃś ca mahyaṃ putrāṃś cāgnir dadāty athe tvām || amūham asmi sā tvaṃ dyaur ahaṃ pṛthivī tvaṃ sāmāham ṛk tvaṃ tāv ehi saṃ bhavāva saha reto dadhāvahai puṃse putrāya vettavai rāyaspoṣāya suprajāstvāya suvīryāya || imāṃ tvam indra mīḍhvaḥ suputrāṃ subhagāṃ kuru | daśāsyāṃ putrāṃ ā dhehi patim ekādaśāṃ kuru' iti || tāṃ yathāyata nam upaveśyāthāsyā añjalāv ājyenopastīrya lājān dvir āvapati | 'imān lājān ā vapāmi samṛddhikaraṇān mama | tubhyaṃ ca saṃvananaṃ tad agnir anu manyatām ayam' iti | abhighārya | 'iyaṃ nārv upabrūte'gnau lājān āvapantī | dīrghāyur astu me patır edhantāṃ jñātayo mama svāhā' iti

gārhapatyaḥ prajām asyai nayatu dīrgham āyuḥ | aśūnyopasthā jīvatām astu mātā pautram ānandam abhi pra budhyatām iyaṃ svāhā|| mā te gṛhe niśi ghoṣa utthād anyatra tvad rudatyaḥ saṃ viśantu | mā tvaṃ vikeśy ura ā vadhiṣṭhā jīvapatnī patiloke virāja paśyantī prajāṃ sumanasyamānāṃ svāhā || dyaus te pṛṣṭhaṃ rakṣatu vāyur ūrū aśvinau ca stanaṃ dhayantaṃ savitābhi rakṣatu | ā vāsasaḥ paridhānād bṛhaspatir viśve devā abhi rakṣantu paścāt svāhā || aprajastāṃ pautramṛtyuṃ pāpmānam uta vāgham | śīrṣṇaḥ srajam ivonmucya dviṣadbhyaḥ prati muñcāmi pāśaṃ svāhā" iti | pūrṇā paścāt, imaṃ me varuṇa, tat tvā yāmi, tvaṃ no agne, tvam agne ayāsy, ayāś cāgne 'sy anabhiśastiś ca, yad asya karmaṇo'ty arīricaṃ, prajāpata' ity uttamāṃ hutvā gurave varaṃ dadāti ||

aparenāgniṃ dvayān darbhān pūrvāparān udagagrān stṛṇāti | teṣu pūrvāparāv upatiṣṭhete | prāṅmukhaḥ pratyaṅmukhyā hastaṃ gṛhṇīyād ity ekam | pratyaṅmukhaḥ prāṅmukhyā ity aparam | athainayoḥ praiṣakṛd añjalī udakena pūrayaty athāsyāñjalāv udakam ānayati 'śaṃ no devīr abhiṣṭaya āpo bhavantu pītaye | śaṃ yor abhi sravantu na' ity athāsyā dakṣiṇena hastena dakṣiṇaṃ hastam abhīvāṅguṣṭham abhīva lomāni gṛhṇāti 'devasya tvā savituḥ prasave' śvinor bāhubhyāṃ pūṣṇo hastābhyām | hastena te hastaṃ gṛhṇāmi saubhagatvāya mayā patyā jaradaṣṭir yathāsaḥ | bhago aryamā savitā puraṃdhis te tvā devā adur mahyaṃ patnīm | aghoracakṣur apatighny edhi śivā paśubhyaḥ śaṃtamā prajāyai | kṣurapavir jārebhyo jīvasūr vīrasūḥ svonā mahyaṃ tvādur gārhapatyāya devāḥ || tāṃ naḥ pūṣañ chivatamām erayasva yasyāṃ bījaṃ manuṣyā vapanti | yā na ūrū uśatī visrayātai yasyām uśantaḥ praharāma śepham |

somaḥ prathamo vivide gandharvas tato'paraḥ | tṛtīyo agniṣ ṭe patis turīyas te manuṣyajāḥ|| somo dadad gandharvāya gandharvo'gnaye dadat | tasyā añjalinā juhoti | 'udāyuṣā' ity utthāpya | 'viśvā uta tvayā vayaṃ dhārā udanyā iva | ati gāhemahi dviṣaḥ' iti pradakṣiṇam agniṃ parikramya tathaiva lājān āvapati | tṛtīyaṃ parikramya sauviṣṭakṛtīṃ juhoti | atraike jayābhyātānān rāṣṭrabhṛta ity upajuhvati yathā purastāt | tān apareṇāgnim prācīm udīcīṃ vā viṣṇukramān kramayati | athaināṃ saṃ śāsti dakṣiṇena prakramya 'savyenānuprakrāma mā savyena dakṣiṇam atikrāmīḥ' iti ||

'ekam iṣe viṣṇus tvānv etu | dve ūrje viṣṇus tvānv etu | trīṇi vratīya viṣṇus tvānv etu | catvāri māyobhavāya viṣṇus tvānv etu | pañca paśubhyo viṣṇus tvanv etu | ṣaḍ rāyasposāya viṣṇus tvānv etu | sapta saptabhyo hotrābhyo viṣṇus tvānv etu' iti | saptamaṃ padam avasthāpya japati | 'sakhāyau saptapadāv abhūva sakhyaṃ te g a m e y a ṃ sakhyāt te mā yosaṃ sakhyān me mā yoṣṭhā' iti | athāsyā dakṣiṇena pādena dakṣiṇaṃ pādam avakramya dakṣiṇena hastena dakṣiṇam aṃsam uparyupary anvavamṛśya hṛdayadeśam abhi mṛśati yathā purastāt | 'prāṇānāṃ granthir asi sa mā visrasaḥ' iti nābhideśam | tām apareṇāgniṃ prācīm upaveśya purastāt pratyaṅ tiṣṭhann adbhiḥ prokṣati | 'āpo hi ṣṭhā mayobhuvaḥ' iti tisṛbhiḥ | 'hiraṇyavarṇāḥ śucayaḥ pāvakāḥ' iti catasṛbhiḥ | 'pavamānaḥ suvarjana' iti caitenānuvākena | atha bījāny adhiśrayanti ||

tāṃ tataḥ pravāhayanti pra vā hārayanti | samopyaitam agnim anu haranti | nityo dhāryaḥ | anugato manthyaḥ śrotriyāgārād vāhāryaḥ | upavāsaś cānugate bhāryāyāḥ patyur vā | āgāraṃ prāpyāthaināṃ saṃ śāsti | 'dakṣiṇaṃ pādam agre'tihara dehaliṃ mādhi sthāḥ' iti | pūrvārdhe śālāyāṃ nyupyopasamādadhāti | apareṇāgniṃ lohitam ānaḍuhaṃ carma prācīnagrivam uttaralomāstṛṇāti ! tasmin prāṅmukhāv udaṅmukhau vopaviśataḥ | paścāt patiṃ bhāryopaviśati | 'iha gāvo niṣīdantv ihāśvā iha pūruṣāḥ | iho sahasradakṣiṇo'pi pūṣā ni ṣīdatu'

rayiṃ ca putrāṃś cādād agnir mahyam atho imām || sarasvati predam ava subhage vājinīv ati | tāṃ tvā viśvasya bhūtasya pra gāyāmasy agrata iti | a t h a i n a u brahmābhimantrayate "samitaṃ saṃ kalpethāṃ saṃ vaṃ sṛjāmi hṛdaye | saṃsṛṣṭaṃ mano astu vāṃ saṃsṛṣṭaḥ prāṇo astu vām' ity athainām aśmānam āsthāpayaty 'ā tiṣṭhemam aśmānam aśmeva tvaṃ sthirā bhava | pra mṛṇīhi durasyūn sahasva pṛtanāyata'iti | pradakṣiṇam agniṃ pari ṇayati 'viśvā uta tvayā vayaṃ dhārā udanvā iva | ati gāhemahi dviṣa' ity athāsyā bhrātāñjalināñjalāv upastīrṇābhighāritān lājān ā vapati 'iyaṃ nāry upabrūte' gnau lājān āvapantī | dīrghāyur astu me patir edhantāṃ jñātayo mama || bhagena tvā saṃ sṛjāmi māsareṇa surām iva' ity athaināṃ vācayati 'imān lājān ā vapāmi samṛddhikaraṇān mama | tubhyaṃ ca saṃvananaṃs tad agnir anu manyatām iyaṃ svāhā ity evam eva trir ā sthāpayati triḥ pari nayati trir ā vapaty athaināṃ prācīṃ vā ||

sapta padāni prakramayaty 'ekam iṣe viṣṇus tvānv etu dve ūrje viṣṇus tvānv etu trīṇi vratāya viṣṇus tvānv etu catvāri māyobhavāya viṣṇus tvānv etu pañca paśubhyo viṣṇus tvānv etu ṣaḍ rāyaspoṣāya viṣṇus tvānv etu sapta saptabhyo hotrābhyo viṣṇus tvānv etu' iti | saptame pade samīkṣamāṇo japati 'sakhā saptapadā bhava sakhāyau saptapadāv abhūva | sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ' ity athāsyā dakṣiṇam aṃsaṃ prati bāhum anvavahṛtya hṛdayadeśam abhi mṛśati 'mama hṛdaye hṛdayaṃ te astu mama citte cittam astu te | mama vācam ekamanā(ḥ) śṛṇu mām evānuvratā bhava sahacaryā mayā bhava'ity athāsyā dakṣiṇaṃ karṇam ā japati 'māṃ te cittaṃ pra viśatu māṃ cakṣur mām u te manaḥ | mayi sarvāṇi bhūtāni mayi prajñānam astu te || madhuhe madhvāgāhe jihvā me madhuvādinī | mukham me sāragham madhu datsu saṃvananaṃ iti | vācaṃyamāv āsāte ānakṣatrāṇām udayāt | uditeṣu nakṣatreṣu prācīm udīcīṃ vā diśam upaniṣkramya 'devīḥ ṣaḍ urvīr' iti diśa upatiṣṭhate | 'mā hāsmahi prajayā' iti nakṣatrāṇi | 'mā radhāma dviṣate soma rājann' iti candramasam | 'saptarṣayaḥ prathamāṃ kṛttikānām arundhatīṃ ye dhruvatāṃ ha ninyuḥ | ṣaṭ kṛttikā mukhyayogaṃ vahantīyam asmākaṃ bhrājatv aṣṭamī' iti saptarṣīn upasthāya dhruvam upa tiṣṭhate | 'dhruvakṣitir dhruvayonir dhruvam asi dhruvata sthitam | tvaṃ nakṣatrāṇāṃ methy asi sa mā pāhi pṛtanyataḥ|| namo brahmaṇe dhruvāyācyutāyāstu namo brahmaṇaḥ putrāya prajāpataye namo brahmaṇaḥ putrebhyo devebhyas trayastriṃśebhyo namo brahmaṇaḥ putrapautrebhyo'ṅgirobhyaḥ | yas tvā dhruvam acyutaṃ saputraṃ sapautraṃ brahma veda dhruvā asmin putrāḥ pautrā bhavanti | preṣyāntevāsino vasanaṃ kambalāni kaṃsaṃ hiraṇyaṃ striyo rājāno'nnam abhayam āyuḥ kīrtir varco yaśo balaṃ brahmavarcasam annādyam ity etāni mayi sarvāṇi dhruvāṇy acyutāni santu" ||

"dhruvaṃ tvā brahma veda dhruvo'ham asmin loke'smiṃś ca janapade bhūyāsam | acyutaṃ tvā brahma veda māham asmāl lokād asmāc ca janapadāc cyoṣi dviṣan me bhrātṛvyo'smāl lokād asmāc ca janapadāc cyavatām | aceṣṭaṃ tvā brahma veda māham asmāl lokād asmāc ca janapadāc ceṣṭiṣi dviṣan me bhrātṛvyo'smāl lokād asmāc ca janapadāc ceṣṭatām | avyathamānaṃ tvā brahma veda māham asmāl lokād asmāc ca janapadād vyathiṣi dviṣan me bhrātṛvyo' smāl lokād asmāc ca janapadād vyathiṣi dviṣan me bhrātṛvyo'smāl lokād asmāc ca janapadād vyathatām | nabhyaṃ tvā sarvasya veda nabhyam aham asya janapadasya bhūyāsam | madhyaṃ tvā sarvasya veda madhyam aham asya janapadasya bhūyāsam | tantiṃ tvā sarvasya veda tantir aham asya janapadasya bhūyāsam | methīṃ tvā sarvasya veda methy aham asya janapadasya bhūyāsam | nābhiṃ tvā

kṛtam || cākravākaṃ saṃvananaṃ yan nadībhya udāhṛtam | yad devagandharvo vittas tena saṃvaninau svaḥ | māṃ caiva paśya sūryaṃ ca mānyeṣu manaḥ kṛthā' iti ||

athāsyāḥ svadhitiṃ mūrdhni dhārayan hiraṇyaṃ vodakumbhenāsiñcaty 'āpo hi ṣṭhā mayobhuva' iti tisṛbhir 'hiraṇyavarṇāḥ śucayaḥ pāvakā' iti catasṛbhiḥ 'pavamānaḥ suvarjana' ity etenānuvākenāvasicya yathārthaṃ vahanty uhyamānām anumantrayate 'ye vadhvaś candraṃ vahatuṃ yakṣmā yanti janāṁ anu | punas tān yajñiyā devā nayantu yata āgatā' ity athaināṃ gṛhān uhyanaḍuhe rohite carmaṇy upa veśayati 'iha gāvo ni ṣidantv ihāśvā iha puruṣāḥ | iho sahasradakṣiṇo' bhi pūṣā ni ṣidatv' ity athainām āgneyena sthālīpākena yājayaty athaitasya sthālīpākasyopahatyābhighārya juhoty 'agnaye svāhāgnaye'gnivate svāhāgnaye'nnādāya svāhāgnaye sviṣṭakṛte svāhā' iti | yāvajjīvam etam agniṃ vrīhibhir yavair vā sāyaṃ prātaḥ pari caraty 'agnaye svāhā' iti sāyaṃ pūrvām āhutiṃ juhoti 'prajāpataye svāhā' ity uttarām | saurīṃ pūrvāṃ prātar eke samāmananty aupāsano nityo dhāryo'nugato manthyaḥ śrotriyāgārād vāhāryo' nyatarasya caitad ahar upavāsaḥ ||

aṣṭamyaḥ parvāṇi copavasaty āgneyena sthālīpākena parvasu yajate | vāgyata āsta ānakṣatrāṇām udayāt | uditeṣu nakṣatreṣu vatsam anvārabhyotthāpayaty 'ud āyuṣā svāyuṣā' ity athaināṃ dhruvam arundhatīm anyāni ca nakṣatrāṇi 'namo brahmaṇe dhruvāyācyutāyāstu' etenānuvākena | dhruvam upatiṣṭhate 'dhruvakṣitir dhruvayonir dhruvam asi dhruvata sthitam | tvaṃ nakṣatrāṇāṃ methy asi sa mā pāhi pṛtanyata' iti | saptarṣayaḥ prathamāṃ kṛttikānām arundhatīṃ dhruvatāṃ ye ha ninyuḥ | ṣaṭ kṛttikā mukhyayogaṃ vahantīyam asmākaṃ bhrājatv aṣṭamī'ity arundhatīm | trirātram akṣāralavaṇāśinau adhaḥśayinau bhavataḥ ||

sarvasya veda nābhir aham asya janapadasya bhūyāsam | yathā nābhiḥ prāṇānāṃ viṣūvān evam ahaṃ viṣūvān | ekaśataṃ taṃ pāpmānam ṛchatu yo'smān dveṣṭi yaṃ ca vayaṃ dviṣmo bhūyāṃsi mām ekaśatāt puṇyāny āgachantu' iti | atra manojñena saṃbhāṣyāgāraṃ prāpyāthaināṃ āgneyena sthālīpākena yājayati ||

BhGS

snāpayata (laukika?)
yā akṛntann avayan APMB. 2. 2. 5; SMB. 1. 1.5.
pari dhatta dhatta vāsasaināṃ ApMB. 2. 2. 6 with variant; SMB. 1. 1. 6.
jarāṃ gachāsi pari dhatsva vāsaḥ ApMB. 2. 2. 7; slight variant.
parīdaṃ vāso adhi dhāḥ ApMB. 2. 2. 8; AV. 2. 13. 3 both with variants.
agnaye janivide svāhā cp. BGS.
somāya ,, ,, ,,
bhūḥ svāhā ApMB. 1. 10. 10-13
bhuvaḥ svāhā ,, ,,
suvaḥ svāhā ,, ,,
yā tiraścī yānūcī: ApMB. 2. 8. 5 with variants.
saṃ rādhanyai prasādhanyai ApMB. 2. 8. 6, 7.
sadasaspatim adbhutam ApMB. 1. 9. 8; RV. 1. 18. 6; VS. 32. 13; SV. 1. 171.
yukto vaha jātavedaḥ HG. 1. 2. 18
jayāḥ cp. Intr. p. 60.
abhyātānāḥ ,,
rāṣṭrabhṛtaḥ ,,
agnir aitu prathamo devatānām ApMB. 1. 4. 7.
imām agnis trāyatāṃ gārhapatyaḥ ApMB. 1. 4. 8.
mā te gṛhe niśi ghoṣa utthāt ApMB. 1. 4. 9.
dyaus te pṛṣṭhaṃ rakṣatu ApMB. 1. 4. 10.
aprajastāṃ pautramṛtyum ApMB. 1. 4. 11.
imaṃ me varuṇa śrudhi ApMB. 1. 4. 12; common.
tat tvā yāmi ApMB. 1. 4. 12; common
tvaṃ no agne varuṇasya vidvān ApMB. 1. 4. 14; common.
sa tvaṃ no agne ApMB. 1. 4. 15; common.
tvam agne ayāsi ApMB. 1. 4. 10; common.
ayāś cāgne'sy anabhiśastiś ca ApMB. 1. 5. 18; common.
yad asya karmaṇo'ty arīricaṃ; in no Saṃhitā, but cp. ĀG 1. 10. 23; ĀpG. 1. 2. 7; MG. 1. 3. 7.
prajāpate na tvat ApMB. 2. 22. 19; common.

śaṃ no devīr abhiṣṭaye RV. X. 9. 4; AV. I. 6. 1; SV. 1. 33 not in ApMB. or SMB.
devasya tvā savituḥ prasave cp. BGS.
gṛbhṇāmi te ĀGS.
hastena te hastaṃ gṛhṇāmi: nowhere: but cp. gṛbhṇāmi te ĀGS.
aghoracakṣur apatighny edhi.. nowhere in this form; for variants cp. RV. X. 85. 44; AV. 14. 2. 17; ApMB. 1. 1. 4.
tāṃ naḥ pūṣañ chivatamām erayasva; for variants cp. RV. X. 85. 37; AV. 14. 2. 38; ours agrees with MG.
somaḥ prathamo vivide, nowhere in this form; for variants cp. RV. X. 85. 40; ApMB. 1. 3. 1.
somo'dadad gandharvāya RV. X. 85. 41; AV. 14. 2. 4; ApMB. 1. 3. 2, with slight variant.
sarasvati predam ava subhage ApMB. 1. 3. 5.
saṃ vāṃ sṛjāmi hṛdaye: nowhere KS. 7. 12. TB. 1. 2. 1. 17 saṃ vaḥ sṛjāmi hṛdayāni.
saṃ sṛṣṭaṃ mano astu vām KS. 7. 12; TB. 1. 2. 1. 17 astu vaḥ.
ā tiṣṭhemam aśmānam ApMB. 1. 5. 1., 6, 11 vary in c+d.
viśvā uta tvayā vayam ApMB. 1. 5. 5; RV. II. 7. 3.
iyaṃ nāry upabrūte ApMB. 1. 5. 2 with slight variant.
bhagena tvā saṃ sṛjāmi: nowhere.
imān lājān ā vapāmi PG. 1. 6. 2; HG. 1. 20. 3.
ekam iṣe viṣṇus tvā cp. BGS.
dve ūrje ,,
trīṇi vratāya ,,
catvāri māyobhavāya ,,
pañca paśubhyaḥ ,,
ṣaḍ rāyaspoṣāya ,,
sapta saptabhyo hotrābhyaḥ ,,
sakhā saptapadā bhava ,,
mama hṛdaye hṛdayaṃ te astu HG. 1. 5. 11; AV. 3. 8. 6 varies.
māṃ te cittaṃ pra viśatu: nowhere.
madhuhe madhvagāhe cp. HG 1.24.6 and BGS. with variants.
cākravākaṃ saṃvananam cp. BGS.
āpo hi ṣṭhā mayobhuvaḥ cp. MGS.
yo vaḥ śivatamo rasaḥ ,,

tasmā araṃ gamāma vaḥ ,,
hiraṇyavarṇāḥ śucayaḥ pāvakāḥ ĀpMB. 1. 2. 1.
hiraṇyavarṇāḥ śucayaḥ pāvakāḥ ĀpMB. 1. 2. 2.
yāsāṃ rājā varuṇo yāti madhye ĀpMB. 1. 2, 3.
yāsāṃ devā divi kṛṇvanti bhakṣam 1, 2. 4.
pavamānaḥ suvarjanaḥ TB. 1. 4. 8. 1; this anuvāka has about 20 mantras in TB.
ye vadhvaś candraṃ vahatum ĀpMB. 1. 6. 9.
iha gāvo ni ṣīdantu PG. 1. 8. 10; ĀpMB. 1. 9. 1 has —vaḥ pra jāyadhvam.
agnaye svāhā: common.
agnaye agnivate svāhā AB. 7. 6. 1.
agnaye annādāya svāhā HG. 1. 7. 18
agnaye sviṣṭakṛte svāhā TB. 3. 12. 2. 2. 2-8.
prajāpataye svāhā: common.

HkGS.

sumaṅgalīr iyaṃ vadhūḥ cp. ĀGS.
bhūḥ svāhā cp. BGS.
bhuvaḥ svāhā ,,
suvaḥ svāhā ,,
agnir aitu prathamaḥ cp. BhGS.
imām agnis trāyatām ,, ,,
mā te gṛhe niśi ghoṣa utthāt cp. BhGS.
dyaus te pṛṣṭhaṃ rakṣatu ,,
aprajastāṃ pautramṛtyum ,,
devakṛtaṃ brāhmaṇaṃ kalpa: nowhere
imaṃ me varuṇa śrudhi ,,
tat tvā yāmi ,,
tvaṃ no agne ,,
sa tvaṃ no agne ,,
tvam agne ayāsi ,,
prajāpate ,,
ā tiṣṭhemam aśmānam ,,
sarasvati predam ava ,,
gṛhṇāmi te suprajāstvāya hastam ApMB. 1, 3, 3.
aghoracakṣur apatighny edhi BhGS.
tāṃ naḥ pūṣañ chivatamām erayasva BhGS.
somaḥ prathamo vivide ,,
somo'dadad gandharvāya BhGS. var.
amūham asmi sā tvam BhGS. var.
imāṃ tvam indra mīḍhvaḥ ĀGS.
imān lājān ā vapāmi BhGS.
iyaṃ nāry upabrūte ,,
viśvā uta tvayā vayam BhGS
jayāḥ BGS.
abhyātānāḥ BGS.
rāṣṭrabhṛtaḥ ,,
dakṣiṇena prakramya GG. 2, 2, 13.
ekam iṣe BhGS,
dve ūrje ,,
trīṇi vratāya BhGS.
catvāri māyobhavāya BhGS.
pañca paśubhyaḥ ,,
ṣaḍ rāyasposāya ,,
sapta saptabhyo hotrābhyaḥ BhGS.
sakhāyau saptapadāv abhūva ,,
prāṇānāṃ granthir asi TA. 10, 37, 1; SMB. 1, 6, 20.
āpo hi ṣṭhā mayobhuvaḥ MGS.
yo vaḥ śivatamo rasaḥ MGS.
tasmā araṃ gamāma vaḥ ,,
hiraṇyavarṇāḥ śucayaḥ BhGS.
hiraṇyavarṇāḥ śucayaḥ pāvakāḥ BhGS.
yāsāṃ devā divi kṛṇvanti bhakṣam BhGS.
pavamānaḥ suvarjanaḥ TB. I, 4, 8, 1. cp. BhGS. with 20 more verses.
iha gāvo ni ṣīdantu BhGS.
devīḥ ṣaḍ urvīḥ TS. 4, 7, 14, 2; RV. X, 128, 5.
saptarṣayaḥ prathamāṃ kṛttikānām ApMB. 1, 9, 7.
dhruvakṣitir dhruvayoniḥ ApMB. 1, 9, 6.
namo brahmaṇe dhruvāyācyutāyāstu: nowhere.
yas tvā dhruvam acyutam ,,
dhruvaṃ tvā brahma veda ,,
acyutaṃ tvā brahma veda ,,
aceṣṭaṃ tvā brahma veda ,,
avyathamānaṃ tvā brahma veda ,,
nabhyaṃ tvā sarvasya veda ,,
madhyaṃ tvā sarvasya veda ,,
tantiṃ tvā sarvasya veda ,,
methīṃ tvā ,, ,,
nābhiṃ tvā ,, ,,
yathā nābhiḥ
agnaye svāhā: common.
prajāpataye svāhā ,,

The Gṛhyasūtra of Bharadvāja employs about 119 verses in the marriage

ceremony; out of these 9 occur in TS. in common with others; 43 in ApMB. out of which 8 are with variants.

An indication of its age is detected in sūtra I. 12:—

vijñāyate tu khalv ekeṣām invakābhiḥ pra sṛjyante te varāḥ pratinin-ditāḥ (read—nanditāḥ) | *maghābhir gāvo gṛhyante phalgunībhyāṃ vyūhyata iti* | *yāṃ kāmayeta duhitaraṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati naiva tu punar ā gachatīti vijñāyate* ||

A part of the above is found in KauGS. 75. 5:—

'maghāsu hanyante gāvaḥ phalgunīṣu vyūhyata iti' |

The difference between the two is obvious.

Now compare ĀpGS. II. 2. 16-3. 5:—

'invakābhiḥ pra sṛjyante te varāḥ pratinanditāḥ | maghābhir gāvo gṛhyante phalgunībhyāṃ vyūhyate | yāṃ kāmayeta duhitaraṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati ; naiva tu punar ā gachatīti brāhmaṇāvekṣo vidhiḥ | invakāśabdo mṛgaśabdaḥ svātau ||

It seems that BhGS. is referring here to the Āpastambīyas, who hold that view and who properly define the two words *invakā* and *niṣṭyā*. If it be so the BhGS. would be posterior to Āpastamba.*

The sūtra of Hiraṇyakeśin cites about 119 verses in the marriage ceremony; of these 13 are untraced; the rest agree with those occurring in the BhGS.

The style of both is the same. Comparison with ĀpGS. is striking:—

HkGS. I. 22. 1-5:—	ĀpGS. II. 5. 13-19:—
tāṃ tataḥ pra vāhayanti pra vā hārayanti | samopyaitam agnim anu haranti | nityo dhāryaḥ | anugato manthyaḥ śrotriyāgārād vāhāryaḥ | upavāsaś cānugate bhāryāyāḥ patyur vā ||	(pariṣecanāntaṃ kṛtvottarābhyāṃ yoktraṃ vimucya) tāṃ tataḥ pra vā vāhayet pra vā hārayet | samopyaitam agnim anu haranti | nityaḥ | dhāryaḥ | anugato manthyaḥ | śrotriyāgārād vāhāryaḥ | upavāsaś cānyatarasya bhāryāyāḥ patyur vā ||

It is obvious that the HkGS. is combining different sūtras into one. It has applied with profit the same method to the BhGS:—

BhGS. 1. 12:—	HkGS. I. 19. 3:—
pūrvāhṇa upa gṛhṇīta | vijñāyate pūrvāhṇo devānām iti | daivaṃ punar idaṃ karma | madhyaṃdina upa gṛhṇīta | vijñāyate madhyaṃdinam ṛṣīṇām iti | ṛṣisaṃyuktaṃ punar idaṃ karma | athāpi vijñāyate tasmān madhyaṃdine sarvāṇi	ahnaḥ pañcasu kāleṣu prātaḥ saṃgave madhyaṃdine'parāhṇe sāyaṃ vaiteṣu yatkārī syāt

* Bühler: "Baudhāyana composed the first set of sūtras connected with the Black Yajur Veda, and was succeeded by Bhāradvāja, Āpastamba and Hiraṇyakeśin, who all founded schools, which bear their names" Sacred Laws of the Aryas XVI, XVII

punyāni saṃnipatitāni bhavantīty aparāhṇa upagṛhṇīta vijñāyate'parāhṇaḥ pitṛṇām iti pitṛsaṃyuktaṃ punar idaṃ karmāthāpi vijñāyate bhagasyāparāhṇa iti bhagasaṃyuktaṃ punar idaṃ karmāthāpi vijñāyate tasmād aparāhṇe kumāryo bhagam icchamānāś carantīti puṇyāha upagṛhṇītāthāpi vai khalu loke puṇyāha eva karmāṇi cikīrṣante ||

puṇyāha eva kurute |

Obviously HkGS. has here compressed 15 BhGS. sūtras into one.

BhGS. I. 15:—
apareṇāgniṃ dvayān darbhān pūrvāparān udagagrān stṛṇāti | teṣu pūrvāparāv upatiṣṭhete | prāṅmukhaḥ pratyaṅmukhyā hastaṃ gṛhṇīyād ity ekam | pratyaṅmukhaḥ prāṅmukhyā ity aparaṃ ||

HkGS:—
apareṇāgniṃ dvayān darbhān pūrvāparān udagagrān saṃstīrya teṣu pūrvāparāv avatiṣṭhete | prāṅmukhaḥ pratyaṅmukhyā hastaṃ gṛhṇīyāt pratyaṅmukhaḥ prāṅmukhyā vā ||

HkGS. has here changed BhGS. stṛṇāti into saṃstīrya and has thus combined the two sūtras into one. Its substitution of 'ity ekam' and 'ity aparam' by 'vā' is noteworthy from the point of view of the advanced sūtra style.

The marriage ceremony in the Āgniveśya Gṛhyasūtra covers the fifth and sixth adhyāyas of the first Praśna. It runs:—
Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareṇyam | sam aryamā saṃ bhago no ninīyāt saṃ jāspatyaṃ suyamam astu devāḥ || ayaṃ kūrcaḥ | mayi gṛhṇāmy agre agniṃ rāyaspoṣāya suprajāstvāya suvīryāya | mayi prajāṃ mayi varco dadhāmy ariṣṭāḥ syāma tanuvā suvīrāḥ || yo no agniḥ pitaro hṛtsv antar amartyo martyāṁ āviveśa | tam ātman parigṛhṇīmahe vayaṃ mā so asmāṁ avahāya parā gāt ||

bhūr bhuvaḥ svaḥ | prajāpatiḥ striyāṃ yaśo muṣkayor adadhāt sapam | kmasya tṛptim ānandaṃ tasyāgne bhājayeha mā || modaḥ pramoda ānando muṣkayor nihitaḥ sapaḥ | sṛtveva kāmasya tṛpyāṇi dakṣiṇānāṃ pratigrahe || manasaś cittam ākūtiṃ vācaḥ satyam aśīmahi | paśunāṃ rūpam annasya yaśaḥ śrīḥ śrayatāṃ mayi || yathāham asyā atṛpaṃ striyai pumān yathā strī tṛpyati puṃsi priye priyā | evaṃ bhagasya tṛpyāṇi yajñasya kāmyaḥ priyām || dadānīty agnir vadati | tatheti vāyur āha tat | hanteti satyaṃ candramāḥ | ādityaḥ satyam om iti || āpas tat satyam ābharan | yaśo yajñasya dakṣiṇām | asau me kāmaḥ samṛdhyatām ||

'āpo hi ṣṭhā-mayobhuva' iti tisṛbhiḥ 'hiraṇyavarṇāḥ śucayaḥ pāvakā' iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena |

yā akṛntann avayan yā atanvata yāś ca devīr antān abhito'dadanta | tās tvā devīr jarasā saṃ vyayantv āyuṣmatīdaṃ pari dhatsva vāsaḥ || pari dhatta dhatta vāsasaināṃ śatāyuṣīṃ kṛṇuta dīrgham āyuḥ | bṛhaspatiḥ prāyacchad vāsa etat somāya rājñe paridhātavā u || jarāṃ gacchāsi paridhatsva vāso bhavā kṛṣṭīnām abhiśastipāvatī | śataṃ ca jīva śaradaḥ suvarcā rāyaś ca poṣam upasaṃ vyayasva || parīdaṃ vāso adhidhāḥ svastaye 'bhūr āpīnām abhiśastipāvatī | śataṃ ca jīva śaradaḥ purūcīr vasūni cāryo vibhajāsu jīvatī ||

Anayā mayā saha karmāṇi kartavyāni | prajāś cotpādayitavyāḥ | tadartham enāṃ pariṇeṣye |

indrāya namaḥ | agnaye namaḥ | yamāya namaḥ | nirṛtaye namaḥ | varuṇāya namaḥ | vāyave namaḥ | somāya namaḥ | īśānāya namaḥ | brahmaṇe namaḥ | adbhyo namaḥ | agnaye namaḥ | ātmane namaḥ | adite' nu manyasva | anumate'nu manyasva | sarasvate'nu manyasva | deva savitaḥ prasuva |

ayaṃ ta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhir brahmavarcasenānnādyena sam edhaya svāhā || prajāpataye svāhā|| indrāya svāhā | agnaye svāhā | somāya svāhā | bhūḥ svāhā | bhuvaḥ svāhā | svaḥ svāhā | bhūr bhuvaḥ svaḥ svāhā |

'yā tiraścī nipadyase'haṃ vidharaṇī' iti | tāṃ tvā ghṛtasya dhārayā juhomi vaiśvakarmaṇi svāhā || yānūcī nipadyase'haṃ vidharaṇī iti | tāṃ tvā ghṛtasya dhārayā agnau saṃrādhanyai devyai svāhā | prasādhanyai devyai svāhā || | | |

yukto vaha jātavedaḥ purastād agne viddhi karma kriyamāṇaṃ yathedam | tvaṃ bhiṣag bheṣajasyāsi kartā tvayā gā aśvān puruṣān sanemi svāhā || virūpākṣāya svāhā | . dantāñjaye svāhā | virūpākṣam ahaṃ yaje nijaṣghaṃ śabalodaram | yo māyaṃ paribādhate śriyai puṣṭyai ca tasmai svāhā || paribādha mā vi bādhiṣṭhā mā vi bādha vi bādhithāḥ | nirṛtyai tvā putram āhuḥ sa naḥ karmāṇi sādhaya svāhā || sadasaspatim adbhutaṃ priyam indrasya kāmyam | saniṃ medhām ayāsiṣaṃ svāhā || yāvanto vedās (devās?) tvayi jātavedaḥ striyaṃ cod ghnanti puruṣasya karma | tebhya etad dhūyate bhāgadheyaṃ te mā tṛptās tarpayantu kāmaṃ svāhā || ākūtyai tvā kāmāya tvā samṛdhe tvā | puro dadhe amṛtatvāya jīvase svāhā | ākūtim asyāvase | kāmam asya samṛddhyati | indrasya yuñjate dhiyaḥ svāhā | ākūtiṃ devīṃ manasaḥ puro dadhe | yajñasya mātā suhavā me astu | yad icchāmi manasā sakāmaḥ | videyam enad dhṛdaye niviṣṭaṃ svāhā ||

iṣṭebhyaḥ svāhā | vaṣaḍ aniṣṭebhyaḥ svāhā | bheṣajaṃ duriṣṭyai svāhā | niṣkṛtyai svāhā | daurādhyai svāhā | devībhyas tanūbhyaḥ svāhā | ṛddhyai svāhā | samṛddhyai svāhā |

cittāya svāhā | cittaye svāhā | ākūtāya svāhā | ākūtyai svāhā | vijñātāya svāhā | vijñānāya svāhā | manase svāhā | Śakvarībhyaḥ svāhā |

darśāya svāhā | pūrṇamāsāya svāhā | bṛhate svāhā | rathaṃtarāya svāhā | prajāpatir jayān indrāya vṛṣṇe prāyacchad ugraḥ pṛtanājyeṣu | tasmai viśaḥ sam anamanta sarvāḥ sa ugraḥ sa hi havyo babhūva svāhā ||

agnir bhūtānām adhipatiḥ sa māvatu svāhā | (pitaraḥ pitāmahāḥ) indro jyeṣṭhānām adhipatiḥ sa māvatu svāhā | yamaḥ pṛthivyā adhipatiḥ sa māvatu svāhā | vāyur antarikṣasyādhipatiḥ sa māvatu svāhā | sūryo divo'dhipatiḥ sa māvatu svāhā | candramā nakṣatrāṇām adhipatiḥ sa māvatu svāhā | bṛhaspatir brahmaṇo'dhipatiḥ sa māvatu svāhā | mitraḥ satyānām adhipatiḥ sa māvatu svāhā | varuṇo'pām adhipatiḥ sa māvatu svāhā | samudraḥ srotyānām adhipatiḥ sa māvatu svāhā | annaṃ sāmrājyānām adhipatiḥ tan māvatu svāhā | soma oṣadhīnām adhipatiḥ sa māvatu svāhā | savitā prasavānām adhipatiḥ sa māvatu svāhā | rudraḥ paśūnām adhipatiḥ sa māvatu svāhā | tvaṣṭā rūpāṇām adhipatiḥ sa māvatu svāhā | viṣṇuḥ parvatānām adhipatiḥ sa māvatu svāhā | maruto gaṇānām adhipatayas te māvantu svāhā | pitaraḥ pitāmahāḥ pare'vare tatās tatāmahā iha māvata | asmin brahmann asmin kṣatre'syām āśiṣy asyāṃ purodhāyām asmin karmann asyāṃ devahūtyāṃ svāhā||

ṛtāṣāḍ ṛtadhāmāgnir gandharvas tasyauṣadhayo 'psarasa ūrjo nāma | sa idaṃ brahma kṣatraṃ pātu tā idaṃ brahma kṣatraṃ pāntu tasmai svāhā | tābhyaḥ svāhā | saṃhito viśvasāmā sūryo gandharvas tasya marīcayo'psarasa āyuvo nāma | sa idaṃ brahma kṣatraṃ pātu tā idaṃ brahma kṣatraṃ pāntu tasmai svāhā | tābhyaḥ svāhā | suṣumnaḥ sūryaraśmiś candramā gandharvas tasya nakṣatrāṇy apsaraso bekurayo nāma | sa idaṃ brahma kṣatraṃ pātu tā idaṃ brahma kṣatraṃ pāntu tasmai svāhā | tābhyaḥ svāhā | bhujyuḥ suparṇo yajño gandharvas tasya dakṣiṇā apsarasaḥ stavā nāma | sa idaṃ brahma kṣatraṃ pātu tā idaṃ brahma kṣatraṃ pāntu tasmai svāhā | tābhyaḥ svāhā || prajāpātir viśvakarmā mano gandharvas tasyarksāmāny apsaraso vahnayo nāma | sa idaṃ brahma kṣatraṃ pātu tā idaṃ brahma kṣatraṃ pāntu tasmai svāhā || tābhyaḥ svāhā |

agnir etu prathamo devatānāṃ so'syai prajāṃ muñcatu mṛtyupāśāt | tad ayaṃ rājā varuṇo'nu manyatāṃ yatheyaṃ strī pautram aghaṃ na rodāt svāhā || imām agnis trāyatāṃ gārhapatyaḥ prajām asyai nayatu dīrgham āyuḥ | aśūnyopasthā jīvatām astu mātā pautram ānandam abhi pra budhyatām iyaṃ svāhā || mā te gṛhe niśi ghoṣa utthād anyatra tvad rudatyaḥ saṃ viśantu | mā tvaṃ vikeśy ura ā vadhiṣṭhā jīvanpatnī patiloke vi rāja paśyantī prajāṃ sumanasyamānāṃ svāhā || 2 ||

stanaṃdhayas te putrān savitābhirakṣatu | ā vāsasaḥ paridhānād bṛhaspatir viśvedevā abhi rakṣantu paścāt svāhā || aprajastāṃ pautramṛtyuṃ pāpmānam uta vāgham | śīrṣṇaḥ srajam ivonmucya dviṣdbhyaḥ pratimuñcāmi pāśaṃ svāhā || brāhmaṇaṃ devakṛtaṃ kalpamānaṃ tena hanye niṣadaḥ piśācāt (—cān?) | kravyādo· mṛtyur adharān pātayāmi dīrgham āyus tava jīvantu putrān (—trāḥ?) svāhā ||

śaṃ no devīr abhiṣṭaya āpo bhavantu pītaye | śaṃ yor abhi sravantu

naḥ || devasya tvā savituḥ prasave'śvinor bāhubhyāṃ pūṣṇo hastābhyām | hastena tastaṃ gṛbhṇāmi saubhagatvāya mayā patyā jaradaṣṭir yathāṣat ||

bhago aryamā savitā puraṃdhis te tvā devā adur mahyaṃ patnīm | aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ || yāṃ pūṣan śivatamām erayasva yasyām bījaṃ manuṣyā vapanti | yā ūrū uśatī visrayātai yasyām uśantaḥ praharema śepham || somo'dadād gandharvāya gandharvo'gnaye'dadāt | paśūṃś ca mahyaṃ putrāṃś ca dadātv agnir atho tvā asāv aham|| somaḥ prathamo vivide gandharvo vivida uttaraḥ | tṛtīyo agniṣ ṭe patis turyo'haṃ manuṣyajāḥ || sarasvati predam ava subhage vājinīvati | tāṃ tvā viśvasya bhūtasya pra gāyāmasy agrataḥ || ā tiṣṭhemam aśmānam aśmeva tvaṃ sthirā bhava | pra mṛṇīhi durasyūn sahasva pṛtanāyataḥ || viśvā uta tvayā vayaṃ dhārā udanyā iva | ati gāhemahi dviṣaḥ || 3 ||

imān lājān ā vapāmi samṛddhikaraṇān mama | mama tubhyaṃ ca saṃvananaṃ tad agnir anu manyatām || bhagena tvā saṃ sṛjāmi māsareṇa surām iva || iyaṃ nāry upabrūte agnau lājān āvapantī dirghāyur astu me patir edhantāṃ jñātayo mama svāhā || imaṃ me varuṇa śrudhī havam adyā ca mṛḍaya | tvām avasyur ā cake svāhā || tat tvā yāmi brahmaṇā vandamānas tad ā śāste yajamāno havirbhiḥ | aheḍamāno varuṇeha bodhy uruśaṃsa mā na āyuḥ pra moṣīḥ svāhā ||

tvaṃ no agne varuṇasya vidvān devasya heḍo'va yāsisīṣṭhāḥ | yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṃsi pra mumugdhy asmat svāhā || sa tvaṃ no agne'vamo bhavoti nediṣṭho asyā uṣaso vyuṣṭau | ava yakṣva no varuṇaṃ rarāṇo vīhi mṛḍīkaṃ suhavo na edhi svāhā|| tvam agne ayāsy ayāsan manasā hitaḥ | ayāsan havyam ūhiṣe'yā no dhehi bheṣajaṃ svāhā || prajāpate na tvad etāny anyo viśvā jātāni para tā babhūva | yatkāmās te juhumas tan no astu vayaṃ syāma patayo rayīṇāṃ svāhā || yan ma ātmano mindābhūd agnis tat punar āhār jātavedā vicarṣaṇiḥ svāhā || punar agniś cakṣur adāt punar indro bṛhaspatiḥ | punar me' aśvinā yuvaṃ cakṣur ā dhattam akṣyoḥ svāhā || anājñātaṃ yad ājñataṃ yajñasya kriyate madhu | agne tad asya kalpaya tvaṃ hi vettha yathātathaṃ svāhā || puruṣasaṃmito yajño yajñaḥ puruṣasaṃmitaḥ | agne tad asya kalpaya tvaṃ hi vettha yathātathaṃ svāhā || yat pākatrā manasā dīnadakṣā na yajñasya manvate martāsaḥ | agniṣ ṭad dhotā kratuvid vijānan yajiṣṭho devāṁ ṛtuśo yajāti svāhā ||

pāhi no agna enase svāhā | pāhi no viśvavedase svāhā | yajñaṃ pāhi vibhāvaso svāhā | sarvaṃ pāhi śatakrato svāhā | bhūr agnaye ca pṛthivyai ca mahate ca svāhā | bhuvo vāyave cāntarikṣāya ca mahate ca svāhā | suvar ādityāya ca dive ca mahate ca svāhā | bhūr bhuvaḥ svaś candramase ca nakṣatrebhyaś ca digbhyaś ca mahate ca svāhā | namo devebhyaḥ svadhā pitṛbhyo bhūr bhuvaḥ svar mahar oṃ svāhā | oṃ svāhā | bhūḥ svāhā | bhuvaḥ svāhā | svaḥ svāhā | bhūr bhuvaḥ svaḥ svāhā | yad asya kaamaṇo'ty arīricaṃ yad vā nyūnam ihākaram | agniṣ ṭat

sviṣṭakṛd vidvān sarvaṃ sviṣṭaṃ suhutaṃ karotu me | agnaye sviṣṭkṛte suhutahute sarvahute sarvaprāyaścittāhutīnāṃ kāmānāṃ samardhayitre svāhā ||

adite'nv amaṃsthāḥ | anumate'nv amaṃsthāḥ | deva savitaḥ prāsāvīḥ |

agne vratapate vrataṃ cariṣyāmi tac chakeyaṃ tan me rādhyatām | vāyo vratapate vrataṃ cariṣyāmi tac chakeyaṃ tan me rādhyatām | āditya vratapate vrataṃ cariṣyāmi tac chakeyaṃ tan me rādhyatām | vratānāṃvratapate vrataṃ cariṣyāmi tac chakeyaṃ tan me rādhyatām | amūham asmi sā tvaṃ sā tvam asy amūham | ṛg aham asmi sā(ma) tvaṃ dyaur ahaṃ pṛthivī tvam | mama hṛdaye hṛdayaṃ te astu | mama citte cittam astu te | mama vācam ekamanāḥ śṛṇu | māṃ evānuvratā sahacaryā mayā bhava | cākravākaṃ saṃvananaṃ yan nadībhya udāhṛtam | yad devagandharvo (—vau) vittaḥ saṃvananaṃ tena saṃvaninau svaḥ ||

ekam iṣe viṣṇus tvānv etu | dve ūrje viṣṇus tvānv etu | trīṇi vratāya viṣṇus tvānv etu | catvāri māyobhavāya viṣṇus tvānv etu | pañca paśubhyo viṣṇus tvānv etu | ṣaḍ rāyaspoṣāya viṣṇus tvānv etu | sapta saptabhyo hotrābhyo viṣṇus tvānv etu | sakhāyau saptapadāv abhūva sakhyaṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ || sapta ṛṣayaḥ prathamāṃ kṛttikānām arundhatīṃ dhruvatāṃ ye ha ninyuḥ | ṣaṭ kṛttikā mukhyayogaṃ vahantīyam asmākaṃ bhrājatv aṣṭamī || dhruvaṃ namasyāmi manasā dhruveṇa dhruvaṃ no sakhyaṃ dīrghaṃ āyuś ca bhūyāt | adrugdhāv asmiṃś ca pare ca loke dhruvaṃ praviṣṭau syāma (—va) śaraṇaṃ sukhārtau || śaṃ na edhi dvipade śaṃ catuṣpade | iha gāvo ni ṣīdantv ihāśvā iha pūruṣāḥ | iho sahasradakṣiṇo adhi pūṣā ni ṣīdatu || 4 ||

agne prāyaścitte tvaṃ devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yāsyai patighnī tanūs tām ito nāśayāmasi svāhā || vāyo prāyaścitte tvaṃ devānāṃ prāyaścittir asi (brāhmaṇas tvā nāthakāma upa dhāvāmi) yāsyai putraghnī tanūs tām ito nāśayāmasi svāhā || āditya prāyaścitte tvaṃ devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma up dhāvāmi yāsyai paśughnī tanūs tām ito nāśayāmasi svāhā || sarva prāyaścitte tvaṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yāsyai patighnī putraghnī paśughnī ninditā tanūs tām ito nāśayāmasi svāhā ||

'agne vratapate vratam acāriṣam' ity ādi 'vratānāṃ vratapate vratam acāriṣam' ityantam | āvābhyāṃ dampatibhyāṃ svasti bhavanto bruvantu | yuvābhyāṃ dampatibhyāṃ svasti | taśine (śivena) tvābhi mṛśāmi hastenāvidviṣāṇinā | yathā na vidviṣemahi na hi ye ca kadācana || ṛṣabheṇa (—bho na?) skandāmi vyasya yoniṃ patireto gṛhāṇa | pumān strī jāyatāṃ garbho antaḥ || ā te yoniṃ garbha etu pumāṃsaṃ garbham ā dhatsva | yaṃ tubhyaṃ śimivāsasi pumāṃs te putro nāri taṃ pumān anu jāyatām | sa saṃ vardhatāṃ garbho daśame māsi sūtave || 5 ||

anṛkṣarā ṛjavaḥ santu panthāḥ yukto vaha jātavedaḥ stanaṃdhyas te putrān imān lājān ā vapāmi agne prāyaścitte pañca ||

atha samāvṛtte bhāryām upa yaccheta | 'prajātantuṃ mā vyavacchetsīḥ' iti guruśāsanāt sarvāṅginīm manojñāṃ yavīyasīṃ brahmacāriṇīṃ kanyām asagotrāṃ mātur asapiṇḍām anuktām agarhitāṃ nakṣatranadīvṛkṣābhidhānāsaṃyuktām |

atha dūtān pra hiṇoti 'anṛkṣarā ṛjava' iti | vadhūmantaṃ yācayati 'amuṣmai amukagotrāya amūm amukagotrīṃ dharmaprajārthaṃ vadhūṃ dadātu' iti | 'tathe'ty ukte vadhūm | āpūryamāṇapakṣe puṇye nakṣatre śobhanāny agārāṇi kalpayitvā baddhakautukaḥ kṛtamaṅgalasvastyayanaḥ padātir vadhūgṛhaṃ gatvā gṛhītamadhuparkaḥ uddhananādyasaṃbhārasaṃbharaṇān kṛtvā lājān aśmānam ahataṃ vāsaś ca saṃbhṛtya brahmapraveśanādy āparidhānāntaṃ karoti | etasmin kāle vadhūṃ baddhakautukāṃ kṛtapuṇyāhinīṃ yajño pavītinīm ācāntām agner uttareṇa pareṇa ca gatvā dakṣiṇataḥ prācīṃ tiṣṭhantīṃ var'gner uttareṇa pūrveṇa ca gatvā purastāt pratyak tiṣṭhan sapavitreṇa pāṇinā vyāhṛtibhiḥ 'prajāpatiḥ striyām' iti ṣaḍbhir enāṃ dakṣiṇata udaṅmukhas tiṣṭhan "amūm amukagotrīm amuṣmai amukagotrāya tubhyaṃ prajāsahatvakarmabhyaḥ prati pādayāmi" iti vadhūmatādbhir dattāṃ prati gṛhṇāti stridhanaṃ ca |

'āpo hi ṣṭhā mayobhuva' iti tisṛbhiḥ, 'hiraṇyavarṇāḥ śucayaḥ pāvakā' iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena mārjayitvā yathāprapannam apareṇāgnim upaveśyāthainām ahataṃ vāsaḥ paridhā payati pūrvaṃ nidhāya 'yā akṛntann avayan' iti tisṛbhiḥ | 'parīdaṃ vāsa' ity etayā abhi mantrayate | athainām ācāntāṃ dakṣiṇataḥ prācīm upaveśya tasyām anvārabdhāyāṃ gandhādināgnim alaṃkṛtya pari ṣiñcati 'adite' nu manyasa' iti dakṣiṇataḥ prācīnam, 'anumate'nu manyasva' iti paścād udīcīnaṃ, 'sarasvate' nu manyasva' iti uttarataḥ prācīnaṃ, 'deva savitaḥ prasuva' iti sarvataḥ pradakṣiṇam pariṣicya ūrdhve samidhāv anūyājārthaṃ cādadhāti | idhmād evoddhṛtya dakṣiṇaṃ paridhim agniṃ cāntareṇa uttaraṃ paridhiṃ cāgniṃ cāntareṇa praṇītāpraṇayane'nūyājārthaṃ cā dadhāti | 'ayaṃ ta idhmam (—maḥ), aktvābhyādadhāti | apa upaspṛśya, idhmasya mūlam upasaṃspṛśya darvyā juhoti 'prajāpataye svāhā' ity udañcam, 'indrāya svāhā' iti prāñcam āghārāv āghārya | ājyabhāgau juhoti 'agnaye svāhā' iti uttarataḥ, 'somāya svāhā' iti dakṣiṇataḥ | madhye vyāhṛtibhir hutvā 'yā tiraścī nipadyase'ham' iti. trayodaśāhutīr juhoti || 1||

athāṣṭau samṛddh homān juhoti 'iṣṭebhyaḥ svāhā' iti | atha jayān juhoti 'cittaṃ ca cittiś ca' ity evaṃ vā juhoti | nānāsruvāhutīḥ 'cittāya svāhā cittaye svāhā' ity evam | athābhyātānān juhoti 'agnir bhūtānām adhipatiḥ sa māvatu svāhā' iti | atha prācīnāvītaṃ kṛtvādhi vadate 'pitaraḥ pitāmahā' iti | upavītī bhūyo bhavati | sa evam etān saptadaśābhyātānān sādhivādān juhoti |

atha svāhākṛtāḥ ṣaḍ rāṣṭrabhṛto juhoti 'ṛtāṣāḍ ṛtadhāmā' iti | 'agnir etu prathama' iti ṣaṭ pradhānāhutīr juhoti | 'śaṃ no devīr abhiṣṭaya'

ity ubhau mārjayate | athāsyā dakṣiṇena hastena dakṣiṇaṃ hastaṃ sāṅguṣṭhaṃ gṛhṇāty abhīva lomāni 'devasya tvā' iti | athopotthāpayati 'bhago aryamā' ity etābhiḥ pañcabhiḥ | atrāsauśabdaprathamayā nāma gṛhṇīyāt | uttareṇottarārdhaparidhisaṃdhim aśmānaṃ nidhāya dakṣiṇena pādena vadhūm āsthāpayati 'ātiṣṭhemam aśmānam' iti | 'viśvā uta tvayā vayam' iti pradakṣiṇam agnim' parikrāmataḥ | athāsyā añjalāv upastārya dvir lājān āvapati | triḥ pañcāvattinām | 'imān lājān āvapāmi' iti | abhighārya darvyā saṃsṛjati 'bhagena tvā saṃ sṛjāmi' iti | atha juhoti 'iyaṃ nārī' iti || 2 ||

evaṃ dvitīyam āsthāpya parītya juhoti | tathā tṛtīyaṃ yathāyatanam upaveśya anūyājasamidham ādāya darvyā vāruṇyau cāgnivāruṇyau bheṣajavanaspatiṃ prājāpatyaṃ sauviṣṭakṛtaṃ ca hutvā purastāt sviṣṭakṛtaṃ prāyaścittaṃ juhoti 'yan ma ātmana' iti pañca | 'pāhi no agna enasa' iti caiṣo' nuvākaḥ | atra mahāvyāhṛtibhir hutvā 'bhūr agnaye ca pṛthivyai ca mahate ca svāhā' iti atraiva praṇavaṃ juhuyād vyāhṛtibhiḥ samastābhiś ca ||

atha madhyamaṃ paridhim aktvā dakṣiṇārdhaṃ ca apa upaspṛśya uttarārdhaṃ ca paristaraṇebhyo'rdham ardham ādāya darvyām agram anakti madhyaṃ ca ājyasthālyāṃ mūlam anakti | punar api darvyām agraṃ madhyaṃ ca ājyasthālyāṃ mūlam anakti | punar api ājyasthālyāṃ mūlaṃ madhyaṃ cāgraṃ ca darvyām | athaikaṃ tṛṇaṃ nidhāyāpa upaspṛśya śiṣṭam agnau praharet | 'nātyagraṃ praharet yad atyagraṃ praharet' iti brāhmaṇam | trir udyatya tṛṇam apy anupraharet | aṅguliṃ trir udyamya prāṇasthānaṃ cakṣvādi saṃmiśya paridhīn ādāya madhyamaṃ prathamaṃ praharet | yugapad dakṣiṇam uttaraṃ ca | ūrdhve samidhau praharati | uttarārdham aṅgāreṣūpohati | saṃsrāveṇābhi juhuyāt | atha pariṣiñcati | yathā purastāt 'anvamaṃsthāḥ prāsāvīḥ' iti mantrāntān saṃnamati |

• praṇītāpraṇayanam ādāyāgreṇāgniṃ parihṛtya dakṣiṇenāgniṃ cāpareṇāgniṃ cāśmano deśe nidhāya yathāśakti dakṣiṇāṃ brahmaṇe dattvā prāgādi pratidiśaṃ tūsṇīṃ mārjayate | kiṃcid avasicya hastena mārjayet | 'āpo hi ṣṭhā mayobhuva' iti tisṛbhiḥ, 'hiraṇyavarṇāḥ śucayaḥ pāvakā' iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena 'kayā naś citra ā bhuvad' iti tisṛbhiḥ, 'prājājatyaṃ pavitram' iti dvābhyām | etasmin kāle brahmā 'yathāprapannam upaniṣkrāmaṇam' iti | prāyaścittādi ā brahmaṇa upaniṣkrāmaṇāt sarvadarvīhomānām eṣa samānam | atra gurave varaṃ dadāti |

atha devatām upatiṣṭhate 'agne vratapate vrataṃ cariṣyāmi' ity etaiḥ | 'amūham asmi' ity, athāsyā dakṣiṇe karṇe japati | athāsyā dakṣiṇena hastena dakṣiṇam aṃsam uparyupari avamṛśya hṛdayadeśam abhimṛśati 'mama hṛdaye hṛdayaṃ te astu' iti dvābhyām | athāpareṇāgnim idaṃ viṣṇukramāt prakrāmati 'ekam iṣe viṣṇus tvānv etu' iti | manāg dakṣiṇam

pūrvaṃ pādaṃ praharati | savyenānuniṣkrāmati | atraiva saptamaṃ padaṃ vikramate | nāgnim ati pracyavate | 'sakhāyau saptapadāv abhūva' iti saptame pade japati |

athāpareṇāgnim udaṅmukhas tiṣṭhan saptarṣīn upatiṣṭhate 'saptarṣayaḥ prathamāṃ kṛttikānām' iti | atha dhruvam upatiṣṭhate 'dhruvaṃ namasyāmi' iti | muhūrtam upaviśya aupāsanāgnim āhavanīyākāre kuṇḍe nidhāyātra sadasyā āśīrvādaṃ kurvanti | atha vrajaṃ prapadyate | athāsyā dakṣiṇena hastena dakṣiṇaṃ pāṇiṃ parigṛhya dakṣiṇāṃ dvāreyīm abhimṛśati 'śaṃ na edhi dvipade śaṃ catuṣpada' iti | evam uttarām | agāraṃ praviśyānaḍuhe carmaṇy uttare lomny upaviśati 'iha gāvo niṣīdantu' iti | jñātīsaṃbhāṣāv āsāte |

brahmacāriṇāu alaṃkurvāṇau tryahaṃ vrataṃ careyātām akṣāralavaṇam aśamīdhānyaṃ bhuñjānāv adhaḥśāyināv asaṃvartamānau sahacaryātām | sāyaṃprātar aupāsane juhoti vrīhibhir yavair vā | sāyaṃ prathamam agnim upasamādhāya paristīrya prakṣālya sthālīṃ niṣṭapya saṃmṛjya ekamuṣṭiṃ vrīhīn opya paryagni kṛtvā gandhapuṣpair agnim alaṃkṛtya 'indrāyāgnaye yamāya nirṛtyai varuṇāya vāyave somāyeśānāyeti, prāgādi pratidiśaṃ paścād ātmānam alaṃkṛtya apa upaspṛśya sapavitrapāṇiḥ 'adite'numanyasva' iti pariṣicya samidham abhyādhāya prajvālayitvā hastena vrīhīn juhuyād 'agnaye svāhā, prajāpataye svāhā,' iti sāyam, 'sūryāya svāhā, prajāpataye svāhā' iti prātaḥ | 'adite'nv amaṃsthāḥ' iti pariṣicya 'kanīyas tasya pūrvaṃ hutvottaraṃ bhūyo juhuyād' iti brāhmaṇam | evam aupāsane juhoti | athāparaṃ patnīṃ bhojayet | tasmān nityo dhāryo'nugato manthyaḥ śrotriyāgārād vāhāryaḥ | prāyaścittaṃ juhoti 'ayāś cāgner anabhiśastiś ca satyam iti tvam ayā asi | ayasā manasā dhṛto' yasā havyam ūhiṣe'yā no dhehi bheṣajaṃ svāhā' iti |

tryahe paryapete niśy agnipratiṣṭhāpanādi prasiddhaṃ dārvihomikam ā rāṣṭrabhṛdbhyo vivāhaprakṛtiṃ nayel lājādisaṃbhāravarjaṃ pratigrahamārjanavāsaḥparidhānavarjam evam eṣa sarveṣāṃ vivāhaprakṛtiṣu | ākālaṃ prāyaścittaṃ juhoti 'agne prāyaścitta' iti catasṛbhiḥ | vāruṇyādi samānam | vratavisargaḥ |

atha vrataṃ visṛjate 'agne vratapate vratam acāriṣam' ity etaiḥ | atha puṇyāhaṃ vācayitvā 'āvābhyāṃ daṃpatibhyāṃ svasti bhavanto bruvantu' iti | 'yuvābhyāṃ daṃpatibhyāṃ svasti' iti prativacanam | athāsyā abhimṛśati 'śivena tvābhimṛśāmi' iti | pratisaṃviśati 'ṛṣabheṇa skandāmi' iti ratyantaṃ kṛtvā japet 'ā te yoniṃ garbha etu' iti tisṛbhiḥ | evam eva māsi māsy ṛtuvelāyāṃ saṃtiṣṭhate bhāryopayamanam || 3 ||

atha samāvṛtte bhāryām upayaccheta athāṣṭau samṛddhihomāñ juhoti evaṃ dvitīyam āsthāpya trīṇi |

"ity Āgniveśyagṛhyasūtre prathamapraśne
ṣaṣṭho'dhyāyaḥ ||

anṛkṣarā ṛjavaḥ santu panthāḥ ApMB. 1.1.2; RV. X. 85-23; AV. 14.1.34.

mayi gṛhṇāmy agre agnim TS. 5.7.9.1,2; MS. 1.6.1; 86.5; KS. 7.12; VS. 13.1; MG. 1.1.15. The stanza is read in the Mantrapāṭha but its application is not shown in the Vivāhavidhi.

yo no agniḥ pitaro hṛtsv antaḥ TS. 5.7.9.1; MS. 1.6.1: 85.18; KS. 7.12; AV. 12.2.23.

bhūr bhuvaḥ svaḥ TS. 1.6.2.2. with suvar; our svar may be noted.

prajāpatiḥ striyāṃ yaśaḥ TB. 2.4.6.5.

modaḥ pramoda ānandaḥ TB. 2.4.6.5.

manasaś cittam ākūtim TB. 2.4.6.6.

yathāham asyā atṛpaṃ striyai pumān TB. 2.4.6.6.

dadānīty agnir vadati TB. 2.4.6.7.

tisraḥ:

- āpo hi ṣṭhā mayobhuvaḥ T.S. 4.1.5.1; MS. 2.7.5: 79.16; KS. 16.4.
- yo vaḥ śivatamo rasaḥ MS. 2.7.5: 79.18.
- tasmā araṃ gamāma vaḥ MS. 2.7.5: 80.1.

catasraḥ:

- hiraṇyavarṇāḥ śucayaḥ pāvakāḥ TS. 5.6.1.1; MS. 1.2.1: 9.12; TB. 2.8.9.3; ApMB. 1.2.1; AV. 1.33.1.
- yāsāṃ rājā varuṇo yāti madhye TS. 5.6.1.1; MS. 2.13.10: 151.11; RV. VII. 49.3; AV. 1.33.2.
- yāsāṃ devā divi kṛṇvanti bhakṣam TS. 5.6.1.1; AV. 1.33.3; MS. 2.13.1: 152.1; ApMB. 1.2.1.
- śivena mā cakṣuṣā paśyatāpaḥ TS. 5.6.1.2; MS. 2.13.1: 152.5; AV. 1.33.4.

anuvāka:

- pavamānaḥ suvarjanaḥ TB. 1.4.8.1; MS. 3.11.10: 155.11; KS. 38.2.
- punantu mā devajanāḥ TB. 1.4.8.1; MS. 3.11.10: 155.13; KS. 38.2.
- pavamānaḥ punātu mā AV. 6.19.1d; MS. 3.11.10: 155.15.
- ubhābhyāṃ deva savitaḥ TB. 1.4.8.2; MS. 3.11.10: 155.17; 15 stanzas more in this anuvāka in MS.

yā akṛntann avayan yā atanvata SMB.1.1.5; PG. 1.4.13; APMB. 2.2.5; HG. 1.4.2. not found in TS., TB., MS. or KS.

pari dhatta dhatta vāsasaināṃ SMB. 1.1.6; MG. 1.4.2; ApMB. 22.6; not found in TS., TB., MS. or KS.

jarāṃ gacchāsi pari dhatsva vāsaḥ ApMB. 2.2.7; PG. 1.4.12; MG. 1.4.2; not found in TS., TB., MS., KS.

parīdaṃ vāso adhi dhāḥ svastaye ApMB. 2.2.8; MG. 1.4.3; AV. 2.13.3; not found in TS., TB., MS., KS.

Not cited in the vivāhavidhi:

- indrāya namaḥ KSA. 11.1.
- agnaye namaḥ KSA. 11.1.6; MG. 2.12.3.
- yamāya namaḥ GopālU. 4.2. nowhere else.
- nirṛtaye namaḥ GopālU. 4.2. nowhere else.
- varuṇāya namaḥ GopālU. 4.2. nowhere else.
- vāyave namaḥ KSA. 11.6; GopālU. 4.2; nowhere else.
- somāya namaḥ; nowhere.

īśānāya namaḥ GopālU. 4.2. nowhere else.
adhbhyo namaḥ; nowhere.
agnaye namaḥ KSA. 11.1.6. Repeated.
ātmane namaḥ; nowhere.
adite'nu manyasva TS. 2.3.1.2; MS. 2.2.1: 15.6; MG. 1.2.8.
anumate'nu manyasva GG. 1.3.2; KhG. 1.2.18; MG. 1.2.9; APG. 1.2.3; not found in TS., T.B., MS., KS.
sarasvate'nu manyasva KhG. 1.2.19; ApG. 1.2.3; HG. 1.2.9.
deva savitaḥ prasuva TS. 1.7.7.1; 4.1.1.2; MS. 1.11.1: 161.7; KS. 13.14 common in Gṛhyasūtras.
ayaṃ ta idhma ātmā jātavedaḥ AG. 1.10.12; HG. 1.2.11; not found in TS., TB., MS., KS.
prajāpataye svāhā TS. 3.4.2.1; TB. 3.1.4.2. common.
indrāya svāhā TS. 1.4.28.1; TB. 3.1.5.2; common.
agnaye svāhā TS. 1.8.13.3; TB. 3.1.4.1; common.
somāya svāhā TS. 7.1.14.1; TB. 3.1.4.3; common.
bhūḥ svāhā TB. 2.1.9.3; TA. 4.10.5;
bhuvaḥ svāhā MS. 4.9.12; 134.3; ApMB. 1.10.10-13; does not occur in TS., TB.
svaḥ svāhā MS. 4.9.12: 134.3; ApMB. (with suvaḥ) 1.10.10-13; does not occur in TS., TB.
bhūr bhuvaḥ svaḥ svāhā TB. 3.11.2.4; MS. 4.9.12: 134.4.
yā tiraścī nipadyase SMB. 1.5.6; ApMB. 2.8.5; H.G. 1.2.18; ŚB. 14.9.3.3; not found in TS., TB., MS., KS.
yānūcī nipadyase: nowhere.
yukto vahā jātavedaḥ purastāt MG. 1.2.18; nowhere else.
virūpākṣāya svāhā: nowhere.
dantāñjaye (correct text accordingly; cp. virūpākṣo'si dantāñjiḥ GG. 4.5.6.8) svāhā: nowhere.
virūpākṣam ahaṃ yaje: nowhere.
pari bādha mā vi bāhiṣṭhāḥ: nowhere.
sadasaspatim adbhutam ApMB. 1.9.8; RV. 1.18.6; SV. 1.171a; VS. 32.13; HG. 1.8.16; not found in TS., TB., MS., KS.
yāvanto devās tvayi jātavedaḥ ŚB. 14.9.3.2; BṛhU. 6.3.2; not found in TS., TB., MS., KS.
ākūtyai tvā kāmāya tvā samṛdhe tvā TS. 3.4.2.1; TB. 2.5.3.2; KS. 13.11, 12.
ākūtim asyāvase TB. 2.5.3.2.
ākūtiṃ devīṃ manasaḥ puro dadhe TB. 2.5.3.2.
iṣṭebhyaḥ svāhā TB. 3.7.11.3.
vaṣaḍ aniṣṭebhyaḥ svāhā TB. 3.7.11.3; KS. 5.4; 32.4.
bheṣajaṃ duriṣṭyai svāhā TB. 3.7.11.3.
niṣkṛtyai svāhā TB. 3.7.11.3; VS. 39.12.
daurādhyai svāhā TB. 3.7.11.3.
devībhyas tanūbhyaḥ svāhā: nowhere.
ṛddhyai svāhā APŚ. 3.11.2.
samṛddhyai svāhā APŚ. 3.11.2; MG. 2.13.6.
cittaṃ ca cittiś cākūtaṃ ca TS. 3.4.4.1; MS. 1.4.14: 64.1; ApMB. 1.10.9. jayas or cittaṃ ca cittiś ca, etc. are not found in Mantrapāṭha, but they are included in vivāhavidhi.
cittāya svāhā ApS. 5.24.2; HG. 1.3.9. Nowhere else.
cittāye svāhā HG. 1.3.9.
ākūtāya svāhā MG. 1.11.15; MŚ. 1.5.6.20; nowhere else.

ākūtyai svāhā; nowhere in this form; TS. 3.4.2.1; KS. 13.11.12; TB. 2.5.3.2 read ākūtyai tvā kāmāya tvā samṛdhe tvā; MG. 1.10.11 reads ākūtyai tvā svāhā.

vijñātāya svāhā: nowhere.

vijñānāya svāhā: ,,

manase svāhā TS. 7.3.15.1; MS. 3.12.9: 163.8; VS. 22.23.

śakvarībhyaḥ svāhā: nowhere.

darśāya svāhā: nowhere.

pūrṇamāsāya svāhā: nowhere.

bṛhate svāhā: nowhere.

rathaṃtarāya svāhā: 11.

prajāpatir jayān indrāya vṛṣṇe TS. 3.4.4.1; PG. 1.5.9.

Abhyātānāḥ; pitaraḥ etc. is an intrusion.

- agnir bhūtānām adhipatiḥ cp. under KAS. p. 62; TS. 3.4.5.1.
- pitaraḥ pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10.
- indro jyeṣṭhānām adhipatiḥ TS. 3.4.5.1.
- yamaḥ pṛthivyā adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.
- vāyur antarikṣasyādhipatiḥ TS. 3.4.5.1; AB. 5.24.8; PG. 1.5.10.
- sūryo divo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.
- candramā nakṣatrāṇām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AB. 5.24.10.
- bṛhaspatir brahmaṇo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.
- mitraḥ satyānām adhipatiḥ TS. 1.8.10.2; KS. 15.5; MS. 2.6.6: 67.12.
- varuṇo'pām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.4.
- samudraḥ srotyānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.
- annaṃ sāmrājyānām adhipatiḥ TS. 3.4.5.1.; PG. 1.5.10.
- soma oṣadhīnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.
- savitā prasavānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.1.
- rudraḥ paśūnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; VS. 9.39; KS. 15.5.
- tvaṣṭā rūpāṇām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; cp. the first use of rūpa in the sense of created objects.
- viṣṇuḥ parvatānām adhipatiḥ TS. 3.4.5.1.
- maruto gaṇānām adhipatayaḥ TS. 3.4.5.1; PG. 1.5.10.

pitaraḥ pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10; cp. No. 2 above.

Six Rāṣṭrabhṛts; for a different order cp. Intr. p. 62.

- ṛtāṣāḍ ṛtadhāmāgnir gandharvaḥ TS. 3.4.7.1; MS. 2.122: 145.1; KS. 18.14; VS. 18.38.
- saṃhito viśvasāmā sūryo gandharvaḥ TS. 3.4.7.1; MS. 2.12.2; 145.3; KS. 18.14; VS. 18.39; ŚB. 9.4.1.8.
- suṣumnaḥ sūryaraśmiś candramā gandharvaḥ TS. 3.4.7.10; MS. 2.12.2: 145.4; KS. 18.14; VS. 18.40; ŚB. 9.4.1.9.
- bhujyuḥ suparṇo yajño gandharvaḥ TS. 3.4.7.1; KS.

18.14; VS. 18.42; ŚB. 9.4.1.11.

prajāpatir viśvakarmā manc gandharvaḥ TS. 3.4.7.1; KS. 18.14; VS. 18.43; ŚB 9.4.1.12.

iṣiro viśvavyacā vāto gandharvaḥ TS. 3.4.7.2; MS. 2.12.2: 145.5; KS. 18.14; VS. 18.41; ŚB. 9.4.1.10.

Six pradhānāhutayaḥ; for a slightly different order cp. Intr. p. 83.

agnir etu prathamo devatānām: nowhere with etu; with aitu cp. ApMB. 1.4.7; PG. 1.5.11; HG. 1.19.7.

imām agnis trāyatāṃ gārhapatyaḥ SMB. 1.1.11; PG. 1.5.11; ApMB. 1.4.8; MG. 1.19.7.

mā te gṛhe niśi ghoṣa utthāt SMB. 1.1.13; ApMB. 1.4.9; MG. 1.19.7.

stanaṃ dhayatas te putrān savitābhi rakṣatu; this is obviously defective; for the beginning cp. HkGS. (Intr. p. 83); dyaus te pṛṣthaṃ rakṣatu vāyur ūrū aśvinau ca stanam etc.; the text with its numbering of stanzas may accordingly be corrected. For dyaus te etc., cp. SMB. 1.1.12; ApMB. 1.4.10; MG. 1.19.7.

aprajastāṃ pautramṛtyum SMB. 1.1.14; ApMB. 1.4.11; MG. 1.19.7.

brāhmaṇaṃ devakṛtaṃ kalpamānam: nowhere; for devakṛtaṃ brāhmanaṃ kalpamānam cp. HkGS. (Intr. p. 83) which occurs only therein.

śaṃ no devīr abhiṣṭaye TB. 1.2.1.1; RV. X. 9.4; AV. 1.6.1; SV. 1.33; KS. 36.12.

devasya tvā savituḥ prasave MS. 2.6.3: 6.5.2; c + d are not found in this form anywhere else.

bhago aryamā savitā puraṃdhiḥ SMB. 1.2.16; PG. 1.6.3; RV. x. 85.36; AV. 14.1; ApMB. 1.3.3; HG. 1.20; MG. 1.10.15. For the original order cp. RV. X. 85.36:—

gṛbhṇāmi te saubhagatvāya hástaṃ
máyā pátyā jarádaṣṭir yáthāsaḥ |
bhágo aryamā savitā púraṃdhir
máhyaṃ tvādur gārhapatyāya devāḥ ||

The stanza has been broken up here; a + b standing quite apart from c + d.

aghoracakṣur apatighny edhi RV. X. 85.44; AV. 14.2.17; SMB. 1.2.17; PG. 1.4.16; ApMB. 1.14; HG. 1.202; MG. 1.10.6, our Gṛhya combines: bhago aryamā savitā puraṃdhiḥ te tvā devā adur mahyaṃ patnīm | aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ ||

yāṃ pūṣan śivatamām erayasva: nowhere in this form; HkGS. (Intr. p. 84) reads tāṃ naḥ pūṣañ chivatamām erayasva; while RV. X. 85.37; AV. 14.2.38; ApMB. 1.11.6. read: tāṃ pūṣañ chivatamām erayasva.

somo'dadād gandharvāya; HG. 1.2.2; for dadad cp. RV. X. 85.41; AV. 14.2.4; SMB. 1.1.7; GG. 2.1.19; PG. 1.4.16; ApMB. 1.3.2; MG. 1.10.10; this makes

the intimacy between HkGS. and ĀgGS. quite clear.

somaḥ prathamo vivide RV. X. 85.40; PG. 1.4.16; HG. 1.20.2; ApMB. 1.3.1.

sarasvati predam ava PG. 1.7.2; ApMB. 1.3.5; HG. 1.20.1; MG. 1.10.15.

ā tiṣṭhemam aśmānam ApMB. 1.5.1; MG. 1.4.1. Readings occur elsewhere with etam aśmānam; ehy aśmānam; imam aśmānam and ā rohemam aśmānam.

viśvā uta tvayā vayam RV. II. 7.3; HG. 1.20.5.

imān lājān ā vapāmi PG. 1.6.2; HG. 1.20.3.

bhagena tvā saṃ sṛjāmi: nowhere in this form; mark only A and B are given; c + d are missing.

iyaṃ nāry upabrūte AV. 14.2.63; SMB. 1.2.2; GG. 2.2.6; PG. 1.6.2; ApMB. 1.5.2; HG. 1.20.4; MG. 1.11.2.

imaṃ me varuṇa śrudhī RV. I. 25.19; SV. II. 935; VS. 21.1.; TS. 2.1.11.6. common.

tat tvā yāmi brahmaṇā vandamānaḥ RV. I. 24.11; VS. 18.49; TS. 2.1.11; common.

tvaṃ no agne varuṇasya vidvān RV. IV. 1.4; VS. 21.3; TS 2.5.12.3; MS. 4.10.4: 153.12. KS. 34.19; common.

sa tvaṃ no agne'vamo bhavotī RV. IV. 1.5; VS. 21.4; TS. 2.5, 12.3 common.

tvam agne ayāsi TB. 2.4.1.9; TA 2.3.1; HG. 1.3.6; ApMB. 1.4.1(

prajāpate na tvad etāny anyaḥ RV X. 121.10; (MS. 4.14.1: nahi tvat tāny anyaḥ; KS. 15.8 nahi tva anya etāḥ); TB. 1.7.8.7; common

yan ma ātmano mindābhūt TS. 3.2.5.4; HG. 1.26.9.

punar agniś cakṣur adāt TS. 3.2.5.4; HG. 1.26.9.

anājñātaṃ yad ājñātam TB. 3.7.11.5; nowhere else.

puruṣasaṃmito yajñaḥ TB. 3.7.11.5; APŚ. 3.12.1.

yat pākatrā manasā dīnadakṣāḥ RV. X. 2.5; KB. 26.6; TB. 3.7.11.5; separate in the text—kṣa na.

pāhi no agna enase TA. 10.5.1; nowhere else.

pāhi no. viśvavedase svāhā TA. 10.5.1.

yajñaṃ pāhi vibhāvaso svāhā TA. 10.5.1.

sarvaṃ pāhi śatakrato svāhā TA. 10.5.1.

bhūr agnaye ca pṛthivyai ca mahate ca svāhā TA. 10.4.1.

bhuvo vāyave cāntarikṣāya ca mahate ca svāhā TA. 10.4.1.

suvar ādityāya ca dive ca mahate ca svāhā TA. 10.4.1.

bhūr bhuvaḥ svaś candramase . . . svāhā TA. 10.4.1.

namo devebhyaḥ svadhā pitṛbhyaḥ VS. 2.7; TS. 1.34.2; common.

bhūr bhuvaḥ svar mahar om TA. 10.4.1.

oṃ svāhā TA. 10.61.1; ApMB. 1.10.10-12.

bhūḥ svāhā TA. 4.10.5; ApMB. 1.10.10-13; common.

bhuvaḥ svāhā ApMB. 1.10.10-13; common.

svaḥ svāhā ApMB. 1.10.10-13; common.

bhūr bhuvaḥ svaḥ svāhā TB. 3.11.2.4; MS. 4.9.12: 34.4; KB. 6.12; ŚB. 14.9.3.7, 13.

yad asya karmaṇo'ty arīricam MG.

1.3.7; AG. 1.10.23; APG. 1.2.7.
adite'nv amaṃsthāḥ ApG. 1.2.8; adite'nu manyasva; common.
anumate'nv amaṃsthāḥ; nowhere; anumate'nu manyasva in GG. 1.3.2; HG. 1.2.9; ApG. 1.2.3.
sarasvate'nv amaṃsthāḥ; nowhere; for sarasvate'nu manyasva cp. KhG. 1.2.19; ApG. 1.2.3; MG. 1.2.9.
deva savitaḥ prāsāvīḥ APG. 1.2.8; deva savitaḥ prasuva is common.

Not recorded in the Mantrapāṭha; but these are mentioned in the vivāhavidhi.

tisraḥ:
- āpo hi ṣṭhā mayobhuvaḥ: cp. above.
- yo vaḥ śivatamo rasaḥ cp. above.
- tasmā araṃ gamāma vaḥ: cp. above.

catasraḥ:
- hiraṇyavarṇāḥ śucayaḥ pāvakāḥ: cp. above.
- yāsāṃ rājā varuṇo yāti madhye: cp. above.
- yāsāṃ devā divi kṛṇvanti bhakṣam: cp. above.
- śivena mā cakṣuṣā paśyatāpaḥ: cp. above.

anuvāka:
- pavamānaḥ suvarjanaḥ: cp. above.
- punantu mā devajanāḥ: cp. above.
- pavamānaḥ punātu mā: cp. above.
- ubhābhyāṃ deva savitaḥ: cp. above.

tisraḥ:
- kayā naś citra ābhuvat RV. IV. 31.1; AV. 20.124.1; SV. I. 169; VS. 27.39; TS. 4.2.11.2; common.
- kas tvā satyo madānām RV. IV. 31.2; AV. 20.124.2; SV. II. 33; VS. 27.40; not found in TS.
- abhī ṣu ṇaḥ sakhīnām RV. IV. 31.3; AV. 20.124.3; SV. 2.34; VS. 27.41; TA. 4.42.3.

dve:
- prājāpatyaṃ pavitram RVKh. IX. 67.4; TB. 1.4.8.6.
- indraḥ punītī saha mā punātu RVKh. 9.67.5; not recorded in Concordance.

agne vratapate vrataṃ cariṣyāmi TS. 1.5.10.3; VS. 1.5; MS. 4.9.24: 137.8; TB. 3.7.4.7; TA. 4.41.3.
vāyo vratapate vrataṃ cariṣāmi MS. 4.9.24: 137.9; SMB. 1.6.10.
āditya vratapate vrataṃ cariṣyāmi TB. 3.7.4.7; TA. 4.41.4, MG. 1.7.8.
vratānāṃ vratapate vrataṃ cariṣyāmi TB. 3.7.4.7; TA. 4.41.4; MS. 4.9.24: 137.12; SMB. 1.6.13.
amūham asmi sā tvam TB. 3.7.1.9; ApMB. 1.3.14; HG. 1.20.2; for amo'ham asmi sā tvam cp. AV. 14.2.71; KS. 35.18; AB. 8.27.4; ŚB. 14.9.4.19; AG. 1.7.6; ŚG. 1.13.4; KauśG. 79.10; PG. 1.6.3; MG. 1.10.15.
mama hṛdaye hṛdayaṃ te astu MG. 1.5.11; nowhere else.
cākravākaṃ saṃvananam HG. 1.24.6; MG. 1.14.12.
ekam iṣe viṣṇus tvānv etu: cp. under BGS.
dve ūrje viṣṇus— ,,
trīṇi vratāya viṣṇus— ,,
catvāri māyobhavāya viṣṇus— cp. under BGS.
pañca paśubhyo viṣṇus— ,,
ṣaḍ rāyaspoṣāya viṣṇus— ,,
sapta saptabhyo hotrābhyaḥ— cp. under BGS.

sakhāyau saptapadāv abhūva; cp. under BGS.

saptarṣayaḥ prathamāṃ kṛttikānām: with saptar—only here; for saptarṣayaḥ etc. cp. ApMB. 1.9.7; HG. 1.22.14.

dhruvaṃ namasyāmi manasā dhruveṇa: nowhere.

śaṃ na edhi dvipade TS. 2.3.14.5; TB. 3.1.1.3; ApMB. 1.11.5; HG. 1.20.2.

iha gāvo ni ṣīdantu PG. 1.8.10; HG. 1.22.9.

Not mentioned by the Mantrapāṭha.

- indrāyāgnaye yamāya nirṛtyai varuṇāya vāyave somāyeśānāya—cp. above; here these are not cited in the Mantrapāṭha.
- adite'nu manyasva: cp. above.
- agnaye svāhā TS. 1.8.13.3; common.
- prajāpataye svāhā TS. 3.4.2.1; common.
- sūryāya svāhā TS. 1.8.13.3; common.
- adite'nv amaṇsthāḥ: cp. above.
- ayāś cāgner anabhiśastiś ca: nowhere in this form; for ayāś cāgne'sy anabhiśastiś ca cp. MS. 1.4.3: 51.10; KS. 5.4; Kauś 5.13; ApMB. 1.5.18; HG. 1.26.13 read—śastīś ca.

agne prāyaścitte tvaṃ devānāṃ prāyaścittir asi SMB. 1.4.1; PG. 1.11.2; ApMB. 1.10.3; HG. 1.24.1.

vāyo prāyaścitte SMB. 1.4.2; PG. 1.11.2; ApMB. 1.10.4; HG. 1.24.1.

āditya prāyaścitte ApMB. 1.10.5; HG. 1.24.1.

sarva prāyaścitte; not recorded in Concordance.

agne vratapate vratam acāriṣam TS. 1.6.6.3; VS. 2.28; MS. 4.1.26; 138.5.

vāyo vratapate vratam acāriṣam MS. 4.9.26: 138.6, nowhere else.

sūrya vratapate vratam acāriṣam MS. 4.9.26: 138.7.

vratānāṃ vratapate vratam acāriṣam MS. 4.9.26: 138.8.

śivena tvābhi mṛśāmi: nowhere.

ṛṣabhe (-bho?) ṇa skandāmī: nowhere.

ā te yoniṃ garbha etu pumāṃsam, AV. 3.23.2; ŚG. 1.19.6.

Now, what stands out clear from a scrutiny of the Āgniveśyagṛhya is its collection of the mantras used in the marriage ceremony. It forms the fifth adhyāya of the first Praśna and is placed just before the Vivāha-vidhi. It is designed on the model of the Mantrapāṭha for the Āpastambīyas and the Mantra-Brāhmaṇa for the Gobhilīyas, who quote the beginnings of the mantras, taking it for granted that the text of the Brāhmaṇa is known to the priest by heart. But while the Mantrapāṭha and the Mantra-Brāhmaṇa are independent collections meant for the entire Āpastamba and Gobhila, our Mantrapāṭha forms part of the Gṛhyasūtra ; and is strictly restricted to the marriage ceremony, the rest of the work being a mixture of mantras and vidhis.

Evidently this collection is an after-thought designed to facilitate the performance of the marriage ceremony, the one pivot of the Gṛhya ritual

and ultimately the one ceremony that evoked equal enthusiasm from the priest and the laity. That this collection is not done with due care may be shown by the numerous discrepancies between the Mantrapāṭha and the Vivāha-vidhi, while it can also indicate some tampering with the Vivāha-vidhi if the collection be taken as a true record of the mantras originally recited at the marriage ceremony.

Āgniveśya uses 211 mantras or mantra-portions in the marriage ceremony : this may indicate its late origin, that is ensured by its reference to Bodhāyana, Āpastamba, Satyāṣāḍha and Hiraṇyakeśin as personages worthy of worship. The passage (II.6.3:p. 97) reads:—

Bodhāyanaṃ tarpayāmi | Āpastambaṃ tarpayāmi | Sūtrakāraṃ tarpayāmi | Satyāṣāḍhaṃ tarpayāmi | Hiraṇyakeśinaṃ tarpayāmi | Vyāsaṃ tarpayāmi ||

Cp. also III. 6.2:150:—

Śrutavatā tu vaktavyam evāsamnidhāne'pīti mataṃ Bodhāyanasya kalpe ||

Its reference to Kauśītaki (III.6.4:153) and Kāṭhaka (III.8.3:165) may also be noted.

In this analysis of the mantras used by Āgniveśya in the marriage ceremony, I have hinted at the wrong grouping of the mantras, besides its numerous defective readings that show that the author or authors of this Gṛhya recited these mantras in the same way as many a Roman Catholic listened to Latin prayers and many a Jew said and listened to Hebrew prayers without any knowledge of the language. On page 41 of this Introduction I put down the Gṛhya-sūtras belonging to the Black Yajurveda as under:—

Maitrāyaṇī Saṃhitā	1	Mānava-Gṛhya
	2	Vārāha-Gṛhya
Kāṭhaka Saṃhitā	3	Kāṭhaka-Gṛhya
	4	Laugākṣi-Gṛhya
Taittirīya Saṃhitā	5	Baudhāyana-Gṛhya
	6	Āpastamba-Gṛhya
	7	Bhāradvāja-Gṛhya
	8	Hiraṇyakeśi-Gṛhya
	9	Āgniveśya-Gṛhya

Our analysis of the marriage ceremony occurring in these Gṛhyasūtras confirms this order ; this is now made certain by the order adopted by Āgniveśya for the worship of some of these sūtrakāras.

Looking at the quality of the performance of the various Gṛhyasūtras I should not give them any great credit ; they seem to have been compiled

in a hurry during a period of confusion and conflict ; and by no means much earlier than the beginning of the Christian era ; for to such an authoritative Gṛhyasūtra as the Kauśītaka decidedly is, the author of the Mahābhārata has become an ancient ācārya as is clear from:—

atha prācīnāvītī dakṣiṇāṃ diśam anvīkṣamāṇaḥ | Sumantu-Jaimini-Vaiśaṃpāyana-Pailasūtra-bhāṣya-Mahābhārata-Dharmācāryāḥ || 2:5:90.

The foregoing scrutiny of the Gṛhyasūtras makes it clear that the extant Gṛhyasūtras are not very far removed from one another in their contents and age. No Gṛhyasūtra can be shown to have drawn solely from its own Saṃhitā. Some of them draw more from a Saṃhitā other than their own ; so much so that in an appreciably large number of cases some sūtras adopt the reading of particular mantras which is different from that occurring in their own respective Saṃhitās, but agrees with that found in other Saṃhitās; and all this, when viewed in its proper perspective makes me incline to think that the extant Gṛhyasūtras draw from a floating mass of material, more or less common, which is not available to us now ; and the gradual loss of which set our sūtrakāras to compile their respective works as best as they could.

The Vaikhānasa-Gṛhya gives the marriage ceremony as follows:—

athātaḥ pāṇigrahaṇam | aṣṭau vivāhā bhavanti brāhmo daivaḥ prājāpatya ārṣa āsuro gāndharvo rākṣasaḥ paiśāca iti | yad abhirūpaṃ vṛttavayaḥsaṃpannam āhūyārhayitvā kanyālaṃkṛtā dāsyate sa brāhma iti gīyate | yad ṛtvijo yajñasyātmano'laṃkṛtya kanyāṃ pratipādanyati sa daivaḥ | yugapad dharmānuvartinau syātām iti vācānumānyāgnikāryaṃ svayaṃ kṛtvā yat kanyām arhayitvā dadyāt sa prājāpatyo bhavati | yad gomithunenaikena dvābhyāṃ vā kanyāṃ dadāti tam ārṣam ācakṣate | yat kanyām ābharaṇam āropya śaktyā bandhubhyo dhanaṃ dattvāharate tam āsuram āmananti | kāmayogo yad ubhayoḥ sa gāndharvaḥ | prasahya yat kanyāharaṇaṃ sa rākṣasaḥ | suptāṃ pramattāṃ vā rahasi yad gachati sa paiśāco bhavatity eteṣāṃ prathame catvāras toyapradānapūrvakāḥ śastā brāhmaṇasya netare jaghanyāḥ | yasmāt trīn pūrvāṃs trīn aparān ārṣījātaḥ ṣaṭ pūrvān ṣaḍ aparān prājāpatyenoḍhāyā jātaḥ sapta pūrvān saptaparan daivīsuto daśa pūrvān daśāparān ātmānaṃ caikaviṃśatikaṃ brāhmīputraḥ pāvayed iti || Praśna III. 1.

mātur asapiṇḍām pitur asamānarṣigotrajātāṃ laksaṇasampannāṃ nagnikāṃ kanyāṃ varayitvā pañcāheṣu kulasya pariśuddhyai sapiṇḍaiḥ śrotriyaiḥ saha bhūtaṃ bhuñjīta | yasmāt sa pūto bhavatīti vijñāyate | kanikradādinā kanyāgṛhaṃ gatvā pra su gmanteti tām īkṣitvā bhrātṛghnīm iti tayekṣyamāṇo guruṇāgnimukhe kṛte kanyāprado varagotranāma śarmāntaṃ tathaitām asya sahadharmacāriṇī bhavatīti brāhme vivāhe dharmaprajāsaṃpattyarthaṃ yajñāpattyarthaṃ brahmadevarṣipitṛtṛptyarthaṃ

prajāsahatvakarmabhyo dadāmīty udakena tāṃ dadyāt | tāṃ prajāpatiḥ striyām ity udakena harate | vastragandhābharaṇādīni saṃbhṛtya kanikradādinā kanyāgṛhaṃ saha bāndhavair gatvā teja āyuḥ śriyam iti vastrādinālaṃkṛtya prajāpatiḥ somam iti tathābharaṇam āropyādadītety eke || 2 ||

tataḥ saha snātāyā vadhvā navavastrālaṃkārāyāḥ puṇyāhānte pāṇiṃ gṛhītvā sumaṅgalīr iyaṃ vadhūr ity agniśālām āgatya prāṅmukham āsayitvā tasyai śuddhāmbaraveṣaḥ kūrcaṃ dadāti | tataḥ paristīryāgnir aitv imām agnis trāyatāṃ mā te gṛhe dyas to pṛṣṭham aprajastāṃ devakṛtam iti pañca vāruṇāntaṃ pradhānāñ juhuyāt | agner aparasyām āstīrṇeṣu darbheṣv aśmānam ātiṣṭheti vadhvāḥ pādāṅguṣṭhena dakṣiṇena sparśayati pratyaṅmukha iti pāṇigrahaṇaṃ sarasvatītī visargam aghoracakṣur ity āsanaṃ ca kṛtvemān lājān ity abhighāiryeyaṃ nārīti tasyā lājāñjalinā juhoty udāyuṣety uttiṣṭhati | pratyaṅmukha iti vadhūmukhekṣaṇaṃ sarasvatīti pāṇigrahaṇam aghoracakṣur iti visargam imān lājān iti lājapūraṇam iyaṃ nārīti homam uḍāyuṣety agnipraṇāmaṃ kuryād ity eke || 3 ||

viśvā uta tvayety agniṃ pradakṣiṇaṃ kṛtvātigāhemahi dviṣa ity āsitvā tridhaivaṃ lājahomaṃ juhuyāt | tato mūlahomānte'gniṃ patighnyantaṃ yaśoghnyantaṃ candraṃ putraghnyantaṃ hutvā vyāhṛtiḥ | prāsāvīr ity antaiś caturbhiḥ pravāhaṇaṃ kṛtvā punaḥ prastīrya sviṣṭkkṛn mindāhuti vicchinnamṛddhisaptasamidvyāhṛtīś ca juhuyāt | agner aparasyām āstīryodagagrān sapta barhiso vadhvā saha dakṣiṇena pādenaikam iṣe viṣṇur iti dve ūrja iti trīṇi vratāyeti catvārīti pañca paśubhya iti ṣaḍ rāyasposāyeti sapta saptabhya iti tān paryāyeṇākramya gatvā sakheti nivarteta | mama hṛdaya iti tasyā hṛdayadeśam abhimṛśati | prokṣaṇaiḥ prokṣya puṇyāhaṃ svastighoṣeṇārundhatīndrāṇyaditiḥ śrīr iveti vadhvā manuḥ prajāpatiḥ puruṣottamo mahendra iveti varasya ca catvāri stomāny āropayeyur iti pāṇigrahaṇaṃ dhruvadarśanāntam ity eke | tataḥ prabhṛti gārhasthyaṃ dharmam anutiṣṭhatīti vijñāyate || 4 ||

atha caturthīvāsaḥ | vaivāhikam agniṃ vadhvā sahādāya saṃpravāhārayanv iti vadhūṃ samaṃ vadhvety agniṃ saṃśāsti dakṣiṇaṃ pādam agre'tihara ḍehaliṃ mādhiṣṭhā ity āvasathe praviśya prācyām ardhe samādadhīta | agner aparasyām ānaḍuhaṃ carma lohitaṃ kṛṣṇājinaṃ vā prācīnagrīvam uttaralomāstṛṇāti | tatra prāṅmukham udaṅmukhaṃ vā vadhūm upaveśya patir iha gāvaḥ prajāyadhvam iti paścān niṣīdetājyotiṣāṃ darśanād vācaṃyamāv anyatarānupetāv āsātām | udite nakṣatre prācīm udīcīṃ vā devīḥ ṣaḍ urvīr iti diśam upasthāya mā hāsmahi prajayeti candraṃ saptarṣaya iti saptarṣīn kṛttikā nakṣatrāṇy aruṃdhatīṃ ca dhruvakṣitir iti dhruvaṃ ca dṛṣṭvopatiṣṭheyātāṃ manojñaṃ tayā saha saṃbhāṣya | athāgneyaḥ sthālīpākaḥ | prajā sthālīm iti sthālīm abhimṛśyāgnaye juṣṭaṃ nirvapāmīti sthālyāṃ taṇḍulān nirvāpya vācaspataye pavasveti vadhvā caruṃ śrapayati | abhighāryodag udvāsya paristīryāgnim upasamādhāya havyavāham iti sviṣṭakṛtā yajeta | hutaśeṣaṇa śrotriyaṃ brāhmaṇaṃ tarpayitvā tasmā ṛṣabhaṃ datvānṛṇo bhavatīti vijñāyate || 5 ||

ata ūrdhvaṃ parvaṇi sthālīpākena yajeta | nityaṃ yavair vrīhibhir vā hastena sūryāya svāhā prajāpataye svāheti prātarāhutī agnaye svāhā prajāpataye svāheti sāyamāhutī jūhuyāt | agnyantarasaṃsarge'nugate vā patnī kṛcchraṃ carati | śrotiyāgāran mathitvā vāgnim ādāya punar aupāsanam ādadhītodakyāśucyādisaṃsarge ca vidhānaṃ yajñaprāyaścitte vakṣyāmo viyoge pakṣasyopāvaroheti samidhaṃ yāvat kṛṣṇaṃ tāvat taptvā samāropya gachet | aharahas tāṃ prajvālya hutvā athānyāṃ samidhaṃ nidadhāti || 6 ||

pacane vāvasathye carum abhighārya vaiśvadevaṃ yathāheti maṇḍalaṃ pradakṣiṇam upalipya parimṛjyāgnaye svāhā somāya svāhety uttaradakṣiṇayor madhye vyāhṛtīr viśvebhyo devebhyaḥ svāhā dhanvantaraye svāhā kuhvai svāhānumatyai svāhā prajāpataye svāhā dyāvāpṛthivībhyāṃ svāhā vyāhṛtīr imā me agna iti caruṃ sedhmaṃ juhuyād agnihotrāya svāhā vaiśvadevayajñāya svāhā brahmayajñāya svāhā devayajñāya svāhā bhutayajñāya svāhā manuṣyayajñāya svāhā pitṛyajñāya svadhā namaḥ svāhā pañcamahāyajñāya svāhā vyāhṛtīḥ sviṣṭakṛdvyāhṛtiḥ | atha gṛhadevatābhyo yathādiśaṃ baliharaṇaṃ brahmaṇe namo brahmapuruṣebhyo namo vāstoṣpataye nama iti gṛhamadhye | indrāya nama indrapuruṣebhyo namo yamāya namo yamapuruṣebhyo namaḥ somāya namaḥ somapuruṣebhyo namo'gnaye namo nirṛtaye namo vāyave nama īśānāya nama iti | sarvaṃ dakṣiṇe pitṛbhyo jñātivargapatnyantebhyaḥ | kṛtopavītī yāvanto'nnārthinas tāvadbhyo nirvapāmīti nirupyākāśe viśvebhyo devebhyo namo divācarebhyo namo bhūtebhyo namo naktaṃcarebhyo nama iti | ucchīrṣake śriyā iti | pādato bhadrakālyā iti | pratidvāraṃ pūrvāntam uttarāntaṃ vā bhuvaṃgayor marudbhya iti | culyāḥ pakṣayor agnaya ity udadhānyām adbhya iti | peṣaṃyor ubhayor dṛṣada ity ulūkhalamusalayor vanaspatibhya iti | śūrpa oṣadhībhya iti | vāstupṛṣṭhe śunāṃ ca patitānaṃ ca śvapacāṃ pāparogiṇām | vayasāṃ ca krimīṇāṃ ca bhūmāv annaṃ vapāmy aham iti baliśeṣaṃ nirvapati | pūrvavat pravāhaṇaṃ kṛtvā bhūtiḥ smeti bhasmālipyāpo hi stheti prokṣya yat te agne tejas tenety agnim ud vayam ity ādityam copatiṣṭheta | nityaṃ sāyaṃprātaḥ patnī vā puṣṭikāmā baliṃ hared | vaiśvadevakāle prāptam atithiṃ śaktyā tarpayed vaiśvānaro hy eṣa bhavati || 7 ||

tad evaṃ trirātraṃ haviṣyāśinau brahmacāriṇau dhautavastravratacāriṇau syātām | tato'parasyāṃ rātrau caturthyām alaṃkṛtyāgnim upasamādhyāya nava prāyaścittāni juhuyād agne vāyavādityāditya vāyavagne'gne vāyavāditya vyāhṛtir bhūr bhagam iti caturbhir vadhūmūrdhny ājyena juhuyāt | agniṃ pradakṣiṇaṃ kṛtvā prācyāṃ udīcyāṃ vā tām upaveśyābhis tvā pañcaśākheneti yonim abhimṛśya saṃ nā maṇa ity upagached | imam anuvvsatety āliṅgaṇaṃ | madhu he madhu idam iti maithunaṃ kurvīta | suprajāstvāyety upagamanaṃ saṃ nau mana ity āliṅganam imām anuvrateti vadhūmukhekṣaṇam ity re eke || 8 ||

atha trirātram ṛtau malavadvāsāḥ snānāñjanādīni varjayet | ekabhaktā

Ṛddhayaḥ cp. AgGS. 1.5.2; Vaikh. 1.19.

- iṣṭebhyaḥ svāhā TB. 3.7.11.3; cp. AgGS. 1.5.2.27;
- vaṣaḍ aniṣṭebhyaḥ svāhā TB. 3.7.11.3, AgGS. 1.5.2:27. KS. 5.4. reads:—svāhā svāheṣṭibhyo vaṣaḍ aniṣṭebhyo bhiṣajau sviṣṭyai svāhā niṣkṛtir duriṣṭyai svāhā devebhyas tanūbhyaḥ svāhā ||
- bheṣajaṃ duriṣṭyai svāhā cp. above.
- niṣkṛtyai svāhā cp. above.
- daurādhyai svāhā ,,
- devībhyas tanūbhyaḥ svāhā ,,
- ṛddhyai svāhā ,,
- samṛddhyai svāhā ,,

Vicchinnam cp. Vaikh. 1.19.

- yat pramattaḥ; not traced; repeated at Vaikh. 1.19.
- mano jyotir juṣatām ājyasya TS. 1.5.3.2; MS. 1.7.1:109.4; KS. 34.19;
- ayāś cāgne'sy anabhiśastiś ca MS. 1.4.3:51.10; KS. 5.4; ApMB. 1.5.18; HG. 1.26.13.
- yad asmin yajñe'ntar agāma ApŚ. 3.11.2; uncertain.
- svasti no' mimītām aśvinā bhagaḥ RV. V.51.11; MG. 2.15.6;
- yata indra bhayāmahe RV. VIII. 61.13; AV. 19.15.1; SV. 1.274; TB. 3.7.11.4; TA. 10.1.9; ŚG. 1.4.2.

sapta samidhaḥ.

- edho'sy edhiṣīmahi svāhā bailvam Vaikh. 1.19; TS. 1.4.45.3; MS. 1.3.39:46.11; KS. 4.13; ApMB. 2.6.3; MG. 1.1.16.
- samid asi tejo'si tejo mayi dhehi svāhā pālāśam VS. 20.23; 38.25 read: edho'sy edhiṣīmahi samid asi tejo'si tejo mayi dhehi |
- yamasya dhīmahi mṛtyor me pāhi svāhā naiyagrodham VaikhG. 1.19; nowhere
- sūryasya dhīmahi cakṣur me pāhi svāhā āśvattham Vaikh. 1.19; nowhere else.
- somasya dhīmahi cittaṃ me pāhi svāhā audumbaram Vaikh. 1.19;
- vāyor dhīmahi prāṇān me pāhi svāhā śamīm Vaikh. 1.19;
- brahmano dhīmahi buddhiṃ me pāhi svāhā khādiram Vaikh. 1.19; nowhere else.

vyāhṛtayaḥ.

- oṃ bhūḥ svāhā common.
- oṃ bhuvaḥ svāhā ,,
- oṃ suvaḥ svāhā ,,
- oṃ bhūr bhuvaḥ suvaḥ svāhā.

- ekam iṣe viṣṇus tvānvetu cp. AgGS.
- dve ūrje ,,
- trīṇi vratāya ,,
- catvāri ,,
- pañca paśubhyaḥ ,,
- ṣaḍ rāyaspoṣāya ,,
- sapta saptabhyaḥ ,,
- sakhā saptapadī bhava AG. 1.7.19; ŚG. 1.14.6; SMB. 1.2.13; ApMB. 1.3.14; MG. 11.18. etc.
- mama hṛdaye hṛdayaṃ te astu HG. 1.5.11; nowhere else.

arundhatīndrāṇy aditih śrīr iva—nowhere.

manuḥ prajāpatiḥ puruṣottamo mahendra iva—not traced.

saṃ pravāhārayantu—laukika?

samanaṃ vadhvā—laukika?

dakṣiṇaṃ pādam agre'tihara—laukika?

iha gāvaḥ prajāyadhvam ApMB. 1.9.1; SMB. 1.3.12; GG. 2.4.6; KS. 35.3. does not occur in TS., TB., TA. or MS.

devīḥ ṣaḍ urvīr uru naḥ kṛṇota RV. X.128.5; TS. 4.7.14.2; ApMB. 2.9.6.

mā hāsmahi prajayā mā tanūbhiḥ RV. X.128.5; ApMB. 1.29.6; HG. 1.22.12.

saptarṣayaḥ prathamāṃ kṛttikānām ApMB. 1.9.7; HG. 1.22.14; not in TS., TB., TA.

dhruvakṣitir dhruvayoniḥ ApMB. 1.9.6; HG. 1.22. 14.

prajā sthālīm—nowhere.

agnaye juṣṭaṃ nirvapāmi cp. devasya tvā savituḥ TS. 1.1.4.2; HkGS. 1.7:p. 42.

vācaspataye pavasva TS. 1.4.2.1; VS. 7.1; MS. 1.3.4:31.7; KS. 4.1.

•havyavāham ajaraṃ purupriyam TB. 2.6.16.2; cp. also havyavāhaṃ purupriyam TS. 4.3.13.8c.

sūryāya svāhā TS. 1.8.13.3. common.

prajāpataye svāhā ,,

agnaye svāhā— ,,

somāya svāhā— ,,

viśvebhyo devebhyaḥ svāhā VS. 22.28; TB. 3.1.5.5; TAA. 10.67.1; PG. 1.12.3; MG. 1.7.18.

dhanvantaraye svāhā—cp. dhanvantaraye namaḥ MG. 3.12.3.19.

kuhvai svāhā—nowhere; cp. however kuhvai trayo'ruṇaitāḥ TS. 5.6.18.1.

anumatyai svāhā TB. 3.12.2.2-8.

prajāpataye svāhā—common.

dyāvāpṛthivībhyāṃ svāhā ApMB. 2.6.10; common.

imā me agna iṣṭakā dhenavaḥ santu TS. 4.4.11.3, 4; MS. 2.8. 14:118.14, 16; KS. 17.10.

agnihotrāya svāhā—nowhere.

vaiśvadevayajñāya svāhā—nowhere.

brahmayajñāya svāhā—nowhere.

devayajñāya svāhā ,,

bhūtayajñāya svāhā ,,

manuṣyayajñāya svāhā— ,,

pitṛyajñāya svadhā— ,,

namaḥ svāhā— ,,

pañca mahāyajñāya svāhā— ,,

bhūr bhuvaḥ svaḥ—common.

yad asya karmaṇo'ty arīricam. cp. above.

brahmaṇe namaḥ KS. 26.12.

brahmapuruṣebhyo namaḥ MG. 2.12.16.

vāstoṣpataye namaḥ—untraced.

indrāya namaḥ KSA. 11.1.

indrapuruṣebhyo namaḥ MG. 2.12. 12.

yamāya namaḥ GopālU. 2.

yamapuruṣebhyo namaḥ MG. 2.12. 13.

varuṇāya namaḥ GopālU. 2.

varuṇapuruṣebhyo namaḥ MG. 2.12.14.

somāya namaḥ MG. 2.12.3; GG. 4.7.11; KhG. 2.1.17.

somapuruṣebhyo namaḥ MG. 2.12. 15.

agnaye namaḥ—common.

nirṛtaye namaḥ—GopālU. 2.

vāyave namaḥ KSA. 11.6; GopālU. 2.

īśānāya namaḥ GopālU. 2.
yāvanto'nnārthinaḥ tāvadbhyo nirvapāmi—nowhere.
viśvebhyo devebhyo namaḥ KSA. 11.4.
divācarebhyo namaḥ MG. 2.12.18.
bhūtebhyo namaḥ TAA. 10.67.2; MahānU. 19.2.
naktaṃcarebhyo namaḥ ŚG. 2.14.16.
śriyā mā pari pātaya ?
bhadrakālyai (namaḥ) ŚG. 2.14.14.
marudbhyo namaḥ KSA. 11.3.
agnaye namaḥ—common.
adbhyo namaḥ cp. ĀgGS. 1.5: p. 26.
dṛṣade namaḥ—not traced.
vanaspatibhyo namaḥ MG. 2.12.6.
oṣadhībhyo namaḥ ŚG. 2.14.12.
śunāṃ ca patitānāṃ ca—not found.
bhūtiḥ sma—not traced.
āpo his ṣṭhā mayobhuvaḥ—cp. ĀgGS.
yat te agne tejas tenāhaṃ tejasvī bhūyāsam TS. 3.5.3.2; AG. 1.21.4.
ud vayaṃ tamasas pari RV. I. 50.10; common.

nava prāyaścittāni:

agne prāyaścitte cp. KGS. 28.4.
vāyo prāyaścitte ,,
āditya prāyaścitte ,,
āditya prāyaścite ,,
vāyo prāyaścitte ,,
agne prāyaścitte ,,
agne prāyaścitte ,,
vāyo prāyaścitte ,,
āditya prāyaścitte ,,

om bhūḥ.
om bhuvaḥ.
om svaḥ.

bhagaṃ dhiyaṃ vājayantaḥ puraṃdhim MS. 4.14.6:224.2; TB. 2.8.6.3; RV. II.38.10.
ābhiṣ ṭvā pañcaśākhena—not found; but cp. śivena tva pañcaśakhena hastenāvidviṣāvatā | sāhasreṇa yaśasvinābhi mṛśāmi suprajāstvāya BhGS. 1.20:20.
saṃ nau manaḥ: nowhere; cp. however saṃ nāmnaḥ saṃ hṛdayāni HG. 1.25.1; saṃ te manasā manaḥ BhGS. 1.20:21.
imām anuvratā—not found; but cp. anuvratā rohiṇī rohitasya etc. AV. 13.1.22a.
madhu he madhv idaṃ madhu HG. 1.24.6.
suprajāstvāya tvā gṛhṇāmi TS. 1.6.1.3.

yan me garbhādibhiḥ prokṣya:

yan me garbhe vasataḥ pāpam ugram RVKh. IX 67.7.
mātāpitror yan na kṛtaṃ vaco me RVKh. IX.67.8.
goghnāt taskaratvāt RVKh. 9.67.9.
brahmavadhāt surāpānāt RVKh. 9.67.10.
bālaghnān mātṛpitṛvadhāt RVKh. IX.67.11.
krayavikrayād yonidoṣāt RVKh. IX.67.12.
duryaṣṭaṃ duradhītam RVKh. IX.67.13.
amantram annaṃ yat kiṃcit RVKh. IX.67.14.
ṛtasya yonayo'mṛtasya dhāma RVKh. IX.67.15.
pāvamānīḥ svastyayanīḥ RVKh. IX.67.16.
pāvamānīḥ pitṝn devān IX.67.17.

pāvamānaṃ paraṃ brahma RVKh. IX.67.18.	viṣṇur yoniṃ kalpayatu RV. X. 184.1; AV. 5.25.5; ŚG. 1.22.12, SMB. 1.4.6; ApMB. 1.12.1; MG. 1.25.1; HG. 2.18.2.
pāvamānaṃ paraṃ brahma RVKh. IX.67.19.	

The Vaikhānasa-Gṛhya uses about 160 mantras or mantra—portions in the marriage ceremony ; out of these 128 are not found in the TS., though some of them occur in other Saṃhitās, Brāhmaṇas or Gṛhyasūtras. It cites virtually all the mantras by *pratīka* ; and this suggests that just as the Āpastambas had their own separate Mantrapāṭha and the Gobhilīyas their own distinct Sāma-Brāmaṇa similarly the Vaikhānasas also had their separate Mantra collection meant for recital at the various Gṛhya ceremonies.

Its injunction that a Brahmin should marry a girl of 8 years is significant;[1] and if this custom of child marriage came into vogue in a late period of Indian history, a late date is ensured for the compilation of our Gṛhya; and this is confirmed by its reference to the fully developed Nārāyaṇa cult for which cp. III.13.44 (=Āgniveśya II.5.7):—

. . . agneḥ pūrvasyāṃ darbhāsaneṣu keśavaṃ nārāyaṇaṃ mādhavaṃ govindaṃ viṣṇuṃ madhusūdanaṃ trivikramaṃ vāmanaṃ śrīdharaṃ hṛṣīkeśaṃ padmanābhaṃ dāmodaram iti nāmabhir devaṃ viṣṇum āhūya . . . |

And yet the Vaikhānasa contains portions that may be anterior to their counterparts even in the ĀśGS. cp.:—

Vaikh. 9.1.36	AśGS. 1.4.21-32.
athātaḥ pāṇigrahaṇam | aṣṭau vivāhā bhavanti brāmo daivaḥ prājāpatya ārṣa āsuro gāndharvo rākṣasaḥ paiśāca iti | yad abhirūpaṃ vṛttavayaḥsampannam āhūyārhayitvā kanyālaṃkṛtā dāsyate sa brāhmaḥ iti gīyate | yad ṛtvijo yajñasyātmano'laṃkṛtya kanyāṃ pratipādayanti sa daivaḥ | yugapad dharmānuvartinau syātām iti vācānumānyāgnikāryaṃ svayaṃ kṛtvā yat kanyām arhayitvā dadyāt sa prājāpatyo bhavati | yad gomithunenaikena dvābhyāṃ vā kanyāṃ dadāti tam ārṣam ācakṣate | yat kanyām ābharaṇam āropya śaktyā bandhubhyo dhanaṃ dattvārhate tam āsuram āmananti | kāmayogo yad ubhayoḥ sa gāndharvaḥ | prasahya yat kanyāharaṇaṃ sa rākṣasaḥ | suptāṃ pra-	alaṃkṛtya kanyām udakapūrvāṃ dadyād eṣa brāhmo vivāhaḥ | tasyāṃ jāto dvādaśāvarān dvādaśā parān punātīty ubhayataḥ | ṛtvje vitate karmaṇi dadyād alaṃkṛtya sa daivaḥ | daśāvarān daśa parān punātity ubhayataḥ | saha dharmaṃ caratam iti prājāpatyaḥ | aṣṭāvarān aṣṭa parān punātity ubhayataḥ | gomithunaṃ dattvopayacheta sa ārṣaḥ | saptāvarān sapta parān punātīty ubhayataḥ | mithaḥ sama-

[1] cp. Vaikh 6.12: 97 See also 6.13: 97.

mattāṃ vā rahasi yad gachati sa paiśāco bhavatīti eteṣāṃ prathame catvāras toyapradānapūrvakāḥ śastā brāhmaṇasya netare jaghanyā yasmāt trīn pūrvāṃs trīn aparān ārṣījātaḥ ṣaṭ pūrvān ṣaḍ aparān prājāpatyenoḍhāyā jātaḥ sapta pūrvān saptāparān daivīsuto daśa pūrvān daśāparān ātmānaṃ caikaviṃśatikaṃ brāhmīputraḥ pāvayed iti || 3 ||

yaṃ kṛtvopayacheta sa gāndharvaḥ | dhenunopatoṣyopayacheta sa āsuraḥ | suptānāṃ pramattānāṃ vāpaharet sa paiśācaḥ | hatvā bhittvā ca śrīṣāṇi rudatīṃ rudadbhyo haret sa rākṣasaḥ.

A definite improvement on the Vaikhānasa is unmistakable in the ĀśGS. from the point of view of the sūtra style. In case it is not admitted that the two sūtras derive from the same common source, the Vaikhānasa repeating the original in its original or loose form and the ĀśGS. effecting an improvement upon it ; even in the first alternative the compilation of old and new readings in one treatise should suggest that the extant Gṛhyasūtras draw from a floating mass of the Gṛhya literature ; and it is therefore hazardous to dogmatise about the age of any of these ; even the proportionate number of mantras used by each in the marriage ceremony may serve merely as an indication of their age—for there may have been other mantras too that were used by a given Gṛhyasūtra in the marriage ceremony, but not recorded as is so often hinted by Devapāla in his commentary on Laugākṣi-Gṛhya and by Haradatta on ApGS. 1.2.15:43:—

"mantrarahitāḥ kriyā āvṛta ity ucyante | yathā nāgabalir yakṣabalir indrāṇīmaha iti | yasmin janapade grāme kule vā yā āvṛtaḥ prasiddhās tās tathaiva vyavasthitā yathā pratīyeran na sarvatraivaṃ ity arthaḥ | āvṛtaḥ kriyā vaivāhikyaḥ aviśeṣāt samantrakā amantrakāś ca | tāḥ sarvā āstrībhyaḥ sarvavarṇebhyaḥ sakāśād avagamya pratīyeran vivoḍhāraḥ | tatra samantrakā gṛhapūjāṅkurāropaṇapratisarabandhādyā ācārasiddhāḥ | amantrakā nāgabaliyakṣabalīndrāṇīgaurīpūjādayaḥ | tāś ca yathājanapadaṃ yathāvarṇaṃ yathākulaṃ yathāstri yathāpuṃsaṃ yathākālaṃ vyavasthitā eva na tu sarvāḥ sarvatra samuccitāḥ" ||

This is confirmed by ĀśGS. 1.5.1.2:—

atha khalūccāvacā janapadadharmā grāmadharmāś ca
tān vivāhe pratīyāt | *yat tu samānaṃ ṭad vakṣyāmaḥ* ||

It is only common that has been expressly laid down by Āśvalāyana the details are to be understood from lokācāra, that differs from place to place.

The occurrence of a proper name in a particular Gṛhyasūtra does not help in this respect. cp. Bodhyāyana II.9.6:—

"atha dakṣiṇataḥ prācīnāvītino vaiśampāyanāya phaliṅgave tittiraye ukhāyokhyāya ātreyāya padakārāya kauṇḍinyāya vṛttikārāya kāṇvāya bodhāyanāya pravacanakārāyāpastambāya sūtrakārāya satyāṣāḍhāya hir-

aṇyakeśāya vājasaneyāya yājñavalkyāya bharadvājāyāgniveśyācāryebhyaḥ. . . ."

The name of Bodhāyana in his own Gṛhyasūtra is telling, while his reference to Āgniveśya may suggest that Āgniveśya is anterior to Bodhāyana. But such a conclusion is negatived by Āgniveśya-Gṛhya II.6.3:97:—

. . . . . bodhāyanaṃ tarpayāmi | āpastambaṃ tarpayāmi | sūtrakāraṃ tarpayāmi | satyāṣāḍhaṃ tarpayāmi | hiraṇyakeśinaṃ tarpayāmi | vyāsaṃ tarpayāmi | . . .

This injunction of doing homage to Bodhāyana by Āgniveśya would suggest that Bodhāyana was anterior to Āgniveśya.

Bodhāyana's reference to Bharadvāja has been cited above. Bharadvāja refers to Bodhāyana in BhGS. III.11:77:—

. . . vaiśaṃpāyanāya phaliṅgave tittiraye ukhāyātreyāya padakārāya kauṇḍinyāya vṛttikārāya kaṇvāya bodhāyanāya bharadvājāya sūtrakārāyāpastambāya sarvebhyaḥ sūtrakārebhya ācāryebhya ṛṣibhyo vānaprasthebhyaḥ . . . . . |

Laugākṣi-Gṛhya does not mention such a list, but Devapāla cites, in the propitiation ceremony, the two lists given by Bodhāyana (Laugākṣi, Vol. I, p. 61 ff.) and Āśvalāyana (p. 63 ff.) and makes their recital imperative on the followers of the Laugākṣi-Gṛhya.

Similarly Āśvalāyana mentions Kauśītaka and Mahākauṣītaka in III. 44:—

Sumantu-jaimini-vaiśaṃpāyana-paila-sūtrabhāṣyamahābhārata-d h a r m ā-cāryā jānanti-bāhavi-gārgya-gautama-śākalya-bābhravya-māṇḍavya-māṇḍūkeyā gargī vācaknavī vaḍavā prātitheyī sulabhā maitreyī kaholaṃ kauṣītakaṃ mahākauṣītakaṃ paiṅgyaṃ mahāpaiṅgyaṃ suyajñaṃ śāṅkhyāyanam aitareyaṃ mahaitareyaṃ śākalaṃ bāṣkalaṃ sujātavaktram audavāhim mahaudavāhiṃ saujāmiṃ śaunakam āśvalāyanaṃ ye cānye ācāryās te sarve tṛpyantu.

The Kauṣītaka-Gṛhya, however, omits Āśvalāyana from its list given in II. 5:—

Sumantujaiminivaiśaṃpāyanapailasūtrabhāṣyamahābhāratadharmācāryāḥ | jānantibāhavigārgyagautamaśākalyabābhravyamāṇḍavyamāṇḍūkeyāḥ | suyajñaśāṅkhāyanajātūkarṇyāḥ | paiṅgaśāmbavyaitareyāḥ | gārgī vācaknavī | vaḍavā prātitheyī | sulabhā maitreyī | kaholaṃ kauṣītakam || mahākauśītakam | suyajñam | śāṅkhāyanam | aitareyam | mahaitareyam | paiṅgyam | mahāpaiṅgyam | śāmbavakam | mahāśāmbavakam | vāṣkalam | śākalam | gārgyam | mahājapatram | sujātavaktram | audavāhim | saujāmim || bābhravyaṃ somaśarmāṇam | pāñcālaṃ vedamitram | ācāryaṃ śaunakam | ye cānye ācāryā te cāpi tṛpyantu || . . . . . .

But to conclude from this that Kauṣītaka is anterior to Āśvalāyana may be unsafe for the simple reason that Kauṣītaka uses a far larger number of mantras in the marriage ceremony than does Āśvalāyana for which cp. Intr. pp. 33-34.

Āśvalāyana's list is repeated by Śāṅkhāyana with slight modifications in IV.10 = 788:—

Sumautuḥ | jaimini-vaiśaṃpāyana-paila-sūtrabhāṣya-gārgya-babhru-bābhravya-maṇḍu-māṇḍavyā gārgī | vācaknavī | vaḍavā | prātitheyī | sulabhā | maitreyī | kaholam | kauṣītakim | mahākauṣītakim | suyajñam | śāṅkhāyanam | āśvalāyanam | aitareyam | mahaitareyam | bhāradvājam | jātūmāṇḍūkeyam | mahādamantram | audavāhim | mahaudavāhim | sauyāmim | śaunakim | śākapūṇim | gautamim | ye cānye ācāryās te sarve tṛpyantu |

Āśvalāyana's mention in this list should place Śāṅkhāyana later than the former ; this is confirmed by Śāṅkhāya's use of a far larger number of mantras in the marriage ceremony than found in the Āśvalāyana, for which cp. this Intr. pp. 33-34.

That these lists contain names of the ācāryas propounding the particular Saṃhitā to which a particular Gṛhyasūtra belongs is shown by the Jaiminīya-Gṛhya that cites the ācāryas belonging to the Sāmaveda alone, Cp. JaimG. I.14:—

pūrvābhiḥ ṣaḍbhiḥ pūrvaṃ tarpayed ācāryam ācāryāṃś ca jaiminiṃ talavakāraṃ sātyamugraṃ rāṇāyaniṃ durvāsasaṃ ca bhāgurim gauruṇḍim gaurgulviṃ bhagavantaṃ aupamanyavaṃ kāraḍiṃ sāvarṇiṃ gārgyavārṣagaṇyaṃ daivantyam ity etāṃs trayodaśa . . . . |

The omission of Bodhāyana, Bharadvāja, Vaikhānasa and other ācāryas propounding the Yājuṣa ritual does not warrant the conclusion that Jaiminīya Gṛhya is prior to these ; it may on the contrary be posterior to some of them; for it says:—

tatrādhvaryavaḥ kecid adhīyate-madhyamaṃ piṇḍaṃ patnī prāśnīyāt prajākāmasya . . . . . (II.3).

May be that the Jaiminīya-Gṛhya is quoting here from some Yājuṣa Gṛhya in its original form—and I have shown that the present Gṛhyasūtras essentially differ from their original form; but the quotation, as it is, is not traced in any Yājuṣa Gṛhya except in:—

(a) Bodhāyanīya Gṛhyaśeṣasūtra (V.6) which reads:—

atha madhyamapiṇḍaṃ patnyai prayachati-vīraṃ me datta pitarau iti |

(b) Vaikhānasa Gṛhya IV.6:—

apāṃ tvauṣadhīnām iti madhyamaṃ piṇḍaṃ datvādhatta pitarau iti patnīṃ prāśayet eṣā pumāṃsaṃ janayati |

The readings materially differ from the quotation, but these are the nearest approach to it ; and if the Jaiminīya has such late works in mind it cannot be assigned to an early age ; and thus the question of the chronology of the Gṛhyasūtras still remains as obscure as ever.

Substantially the same in form and contents the Gṛhyasūtras have devised crude methods of variation one from another. This becomes clear from a scrutiny of the KGS. and Laugākṣi in:—

KGS. 54.6-18.

dharmādharmayor dvāre mrtyave ca | 6.
udadhāne varuṇasya |
viṣṇava ity ulūkhale |
marudbhya iti dṛṣadi |
upari śaraṇe vaiśravaṇāya rājñe bhūtebhyaś ceti |
indrāyendrapuruṣebhya iti pūrvārdhe.
yamāya yamapuruṣebhya iti dakṣiṇārdhe.
varuṇāya varuṇpuruṣebhya iti paścārdhe |
somāya somapuruṣebhya ity uttarārdhe |
brahmaṇe brahpuruṣebhya iti madhye |
ūrdhvam ākāśāya |
sthaṇḍile divācarebhyo bhūtebhya iti divā |
naktaṃcarebhyo bhūtebhya iti naktam ||

Laugākṣi-Gṛhya 54.8-20.

dharmādharmayor dvāre || 8
mṛtyave codadhāne ||
varuṇāya viṣṇava ity ulūkhale ||
marudbhya iti dṛṣadi ||
upari śaraṇe vaiśravaṇāya rājñe bhūtebhyaś ceti ||
indrāya nama indrapuruṣebhyo nama iti pūrvārdhe ||
yamāya namo yamapuruṣebhyo nama iti dakṣiṇārdhe ||
varuṇāya namo varuṇapuruṣebhyo nama iti paścārdhe ||
somāya namaḥ somapuruṣebhyo nama iti uttarārdhe ||
brahmaṇe namaḥ brahmapuruṣebhyo nama iti madhye ||
ūrdhvam ākāśāya ||
sthaṇḍile divācarebhyo bhūtebhya iti divā ||
naktaṃcarebhyo bhūtebhya iti naktam || 20

The difference in the construction of the sūtras is obvious and arbitrary ; but what is pertinent is the introduction of 'namaḥ' by Laugākṣi in sūtras 13-17, while it is still missing in sūtras 8, 9, 10, 11, 12 and then in 19 and 20 ; doubtless the word 'namaḥ' has crept in the text from the margin.

॥ कौथुमगृह्यम् ॥

श्रोरस्तु

॥ कौथुमगृह्यमारभ्यते ॥

अथातः प्रायश्चित्तानि । अथातः क्रमाणां वक्ष्ये' गृहस्थो वा ब्रह्मचारी वा' गृहस्थो गृह्याग्नौ' ब्रह्मचारी लौकिकाग्नौ' गृहस्थेष्वितिचरणेनं परिचरणे वा' ब्रह्मचर्यविच्छिन्ने' लौकिकेऽग्नौ प्रातराहुतिपूर्वकं नैमित्तिकं कार्यम्। पुनराधाने वर्जयेत्' सायमुपक्रम्य तात्कालिकप्रायश्चित्तापत्तौ चेत्ताभ्यां तत्र कार्यम् । पौर्णम्यांहुत्यामतीतं[8] चेत्ताभ्यां तत्तत्कुर्युः' पर्वणा चेत्संकल्प्य कार्यम्' तदभावे सद्यः कुर्याद्' अपरेण दर्शं त्वे[5] प्रायश्चित्तिः' त्रिरात्रं पञ्चरात्रं वा दशरात्रां'त्ताः प्रायश्चित्तपूर्वयज्ञ[10] यजेते' तावुभौ पर्वा[8] संकल्प्य तीतौ तांमिष्टौ तद्वत्' तत्र यदि लोपं वा तं[10] मामासादतीतं वा पुनराधानं कुर्युः। प्रायश्चित्तार्थं प्राजापत्यं वा' तदूर्ध्वं विशेषश्च गृह्याग्नौ गृह्याग्निं यदि स्पंशृंत्तंत्र[11][12] त' मेको वा कार्यो' मन्त्राणां तावुभौ ब्रूयात्तंत्री

1 कर्मणां
2 अतिचरणे (न)
3 ब्रह्मचर्ये विच्छिन्ने
4 पौर्णमास्याहु-
5 तु' एषा
6 वादशरात्रात् (=वा+आद-)
7 प्रायश्चित्तपूर्वं यज्ञं
8 पर्वणि
9 यजेताम् (for तीतौताम्)
10 तन् (=तत्) मासाद्
11 स्पृशेत् or पर्वं ?
12 तन्त्रान्तम्'ए-

तत्समिधौ[1] संयुक्तं गृह्णन् नवरोहणं ततः कर्म प्राणायामं कुर्युः। तूष्णीं परिषिच्य मन्त्रेणाभ्यन्याहुत्यामनर्थं स्तरस्[2] तावुभौ द्वौ समिधमाधाय[3] भषत्कर्मौ मन्त्वं ब्रूयात्। अत्र पुंस्तूष्णीं[4] कार्यं पत्नी वा इति[5] समानं समारोपणं कुर्युः कर्तव्या इति वैतदु[6] भवति स्वयं स्वयं प्रायश्चित्ती तत ऊर्ध्वं विशेषं[7] स्याद् अन्याग्नौ स्वयममस्मद्भावि[8] तथापि यज्ञियन्नेवरोहणं कुर्या[9] आदिसमारोपणं प्रज्ञातस्तदग्निमुत्सृज्य भूर्भुवः स्वरिति ब्रूयाः[10]। तूष्णीं तिष्ठन् न गच्छेत् तदग्निपत्न्यां[11] त प्राग्नौ कर्मभ्रष्टौ[12] स्वगृह्याग्नौ स्वयं स्वयं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषं[13] स्याद् आज्यतन्त्रैरनारोपणं चेत्समारोपणं प्रज्ञातः पुनरारभ्य प्रातराहुत्यादि प्रपदान्तपर्यन्तं यत्किंचित्कर्म यदि लोपं स्यात् प्रातराहुतिश्चेत्प्रायश्चित्तमित्येके न्यूनकर्मादि[14] पुनरावृत्तिः प्रधानादूर्ध्वं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषश्चरुतन्त्रेण ततो व्याख्यातौ[15] प्रागुदक्प्रवणे देशे तत्र स्थंडिलमुपलि यात् ॥१॥

अथातः प्राङ्मुखो भूत्वोदगग्रेषु दर्भेषु ओमित्युच्चैरुपविश्य गृह्याग्नौ निरीक्ष्यमाणोल्लेखनं[16] ततः कारयेत्। तत्प्रातराहुतिं

1 समिधा............अवरोहणम्।
2 अनर्थः स्तरः
3 द्वे समिधाम्
4 पुनः जपः ?
5 Presumably the Mantra to be cited is missing; cp. इति.
6 May be omitted.
7 विशेषः ?
8 अस्मद्भावि (?) तथा च (चेत् ?) यज्ञान्तेऽव-रोहणं कुर्यात् ? स्वयममुष्मै भाविते ऽथ च ?
9 Delete द reading तमग्निम्.
10 ब्रूयात् तूष्णीं तिष्ठन्
11 तदग्निपत्यन्तं ?
12 कर्मभ्रष्टः स्व—
13 विशेषः
14 —कर्मादौ
15 व्याख्यातः ?
16 निरीक्षमाणः Samdhi irregular.

हुत्वा वेदविद्ब्राह्मणं लभेत् तदलाभे खादिरन्यायः छत्रमुत्त-रासं चेति खादिरं न्या इत्येके ब्राह्मणं प्रार्थयेत्। ब्राह्मणं भूर्भुवः स्वः बृहस्पतिर्ब्रह्माहं मानुष इति ब्रूयात् आचार्यो द्वे दर्भाग्र दद्यात् ब्राह्मणो निरस्तः परावसुरिति दक्षिणास्तृणं निरस्यासनार्थं प्रागग्रान्दर्भानास्तीर्या वसोः सदने सीदामी-त्युदङ्मुख ओमित्युपांशुरुपविशेद् आचार्यो ब्राह्मणमर्चयित्वा ततः कांस्यपात्रमादाय मृन्मयपात्रं वाऽभिवम् ताम्रवर्जं रजत इति शालितण्डुलान्नवशूर्पेणादायोदगुद्रास्यो निर्वापार्थेन सकृत्पात्रं पूरयेत्। द्विस्तूष्णीं कार्यमों प्रोदयामीति ब्रूयाद् आपः प्रावयन्त्युदंगुद्रास्य ततः समूहनाद्याज्यतन्त्रेषु गृह्योक्ते नवपर्वणं कार्यं तत्पात्रमुत्थाप्याग्निमध्ये स्थाप्यो निर्वाप इति ब्रूयात् तदा जीवतण्डुलान् श्रपयेत्। स्रुवेणाभिघार्याऽग्ने-र्बर्हिस्तरणादंतयोरुदगुद्रास्य पुनः प्रोक्षणं कुर्यात्। तत इध्म-मादाय तत्र विशेषः समिधमुच्यंते। बह्वृचाः खादिरेण बोधायनाः पलाशैश्छन्दोगाः उदुम्बरेण यजन्ते। प्रादेशमात्राः

1 उत्तरासङ्गं चे-cp. Khādira G. S. 1. 1. 26; may be छत्रमुत्तरासंगं चेति खादिर-न्याय इत्येके.

2 दर्भाग्रे ?

3 दक्षिणा तृणं, cp. निरस्तः परावसुरिति दक्षिणा तृणं निरस्येत् Drāhyāyaṇa GS. 12. 1. 22

4 आस्तीर्य

5 गुद्वास्य

6 प्रावयन्तीत्युद-

7 गृह्योक्तेन वा पार्वणं कार्यम्

8 स्रुवेणाभिघार्याग्नेर्बर्हि स्तरणादन्तयोरुद-गुद्वास्य Cp. अग्नेः पश्चाद्बर्हिरास्तरणाद् Gobhila Gṛhyaprakāśikā P. 154.

9 इध्ममाधा cp. समिध आधाय Khādira. G. S. 1. 2. 21

10 समिधामु-

11 बौधा-

12 Read प्रादेशमात्रीः कुशपृष्ठाः त्वक्तः क्षमा मज्जतोऽङ्गुष्ठपर्वपृथुमात्रीः etc. cp. नि. 1. 11.; Hiraṇya M. G. 1. 7. 1. cp. also पर्वपृथुमात्रम् Khādira G. S. 2. 1. 19.

कुशपृष्ठाः समाग्रतोगुंष्ठपर्वंष्टतब्धुमान्तोः प्रच्छातायाः कारयित्वा' तदभावे दर्भैर्वा सप्तदशैः आदाय' अनष्टार्थमेकं प्रपदार्थमेकमिध्मार्थे पंचदशम्' एतानि सप्तदश गृह्णन् स्रुवेणाभिघार्य अग्रमध्यमूलोन्यनुयाजार्थमुत्तरतो निधाय' पंचदशमग्नौ प्रक्षिप्य शेषेण प्रपदं जपे' यावच्चोरिति शठान्तानि तावत्स्वाघसौ धारयन् रूपाहुनग्नौ हुत्वा शेषाक्षतानभ्यर्च्य ततो व्याहृतिभिः तिसृभिः हुत्वा ततो कामजव्याहृती' च हुत्वा चक्षुषो' चतुर्गृहीतं स्रुवेण जुहुयात्। एतेषां चरुतन्त्रे' एतेषां यथार्थं' स्यात्' तत्र विशेषस्तु वरदानप्रयोगोच्यते। खादिरन्यायेन च' गृह्योक्तेः कुथुमस्य मर्थादित्युक्त्वा कौथुमो कुथुमस्य मार्गमाचरति ॥२॥

अथातः चरुपात्रं निरीक्ष्य संमुखे स्थापनं कार्यम्' उदगुद्वास्य इत्येके' संमुखे कार्यः' चरोर्द्विभागं कार्यं' स्रुवपात्रमासाद्य च्छिद्रानार्द्रं' तदभावे कांस्यपात्रं वा' तन्मध्येऽभिघार्य चरोः पूर्वदेशे सकृदवदाय द्वितोष्ये' मध्यमे ह्यवदानं' शेषे स्रुवपात्रे पुनश्चाभिघार्य अग्निमध्ये जुहुयात्' त्वद्वितीयं चेच्चरोः

1 अग्रमध्यमूलान्यनुयाजार्थमुत्तरतोऽवधाय cp. अवदध्यात् Gobhila Gp. p. 40.

2 शेषेण प्रपदं जपन् (=जपं-) व्याहृतीरिति ठान्तानि (=स्वाहान्तानि) भूर्भुवः स्वरों ध्यायन्नुपाहितेऽग्नौ: cp. शेषेण प्रपदं जपन् व्याहृति · · · · भूर्भुवः स्वरों ध्यायन्नुपाहितेऽग्नौ KMGS. 1. 2. 12.

3 ?

4 cp. चक्षुषी वा एते यज्ञस्य यदाज्यभागौ Āśva GS.I. 10. 15.

5 वरदानप्रयोगे उच्यते Saṃdhi irregular ; the viśeṣa has nowhere been told, showing that some portion is missing.

6 Read गृह्योक्ते कुथुमस्य मताद् इत्युक्त्वा कौथुमः कु—

7 छित्त्वा वानार्द्रम्

8 द्वितीये

9 मध्यमे ह्यवदानं। शेषं स्रु—

10 जुहुयाद् द्वितीयं

पश्चिमदेशे स्यात्सकृदवदाय द्विरभिघार्यो[1] प्रागुदग्देशे जुहुयाज्' जामदग्न्याश्चेन्मध्यात् पश्चात् पुरस्तात् सकृदवदाय' भृगुणा मध्यमे काष्मर्य[2]स्तत्र चरूणामुष्माणां क्रियते' अपलनयेद्वयोरोजसेति[3] द्विस्तूष्णीं कुर्यात्कर्माग्न्यावुपहति[4]श्चेत्प्राजापत्यं वा प्रायश्चित्तं जुहुयात्। अतीतविच्छिन्ने तत्क्षणे षष्टिर्देवता हुत्वा च तद्' अहोरात्रामतीतं[5] द्रमसौर्येषु[5] इत्येतेषु पर्वाद्ये[6] स्वामिमध्यमे[6] चेत्कर्तव्यं स्यात् प्रायश्चित्तिर् गृह्याग्नौ कर्म कर्तुमपि वाणिचतुर्थे[7] रजश्चाण्डालाननुगते[8] वा संवत्सराद्दूर्ध्वं यथाकृच्छ्रं वपनं च' तथा प्रायश्चित्तिः[9] प्रायश्चित्तिः ॥२॥

अथ पर्वप्रायश्चित्तिर्' उदगयनं वा' दक्षिणायनं वा' वसन्ताद्यादिषष्ठे चतुर्णां[10] चान्द्रमससौर्य[11] इत्येतेषु पर्वाद्येग्रामिष्टमध्ये[11] चेत्कर्तव्यं स्यात्प्रायश्चित्तिर्' गृह्याग्नौ कर्मो[12] कर्तुमपि पाणिचतुर्थेऽहनि त्वदारभ्य[13] तन्मा गादन्त उदयनं[14] दक्षिणाग्नौ चेष्टात्कर्तव्यं[15] तन्मासादिसंकल्पैः कर्तव्यं स्यात्प्रायश्चित्तिर्' विवाहे[16] यदि पूर्वपक्षे चेदपरे पौर्णमास्यैदारभ्यं[17]

1 -घार्य; lengthening of final quite common in the ms.

2 भृगूणां मध्यमे' काष्मर्यः, cp. पालाशाः कार्ष्मर्यमयाः BhāSS. 1. 5. 6 ; काष्मर्यमय्यौ ĀśvaGSṭīkā on 1. 9. 8.

3 अपनिनयेद् ; cp. अपनिनयेद्वयोरोजसा स्कभिता रजांसि Commentator on KhāGS. 2. 13.

4 कर्माग्नौ उपहति–or अग्न्युपह-

5 अहोरात्रमतीतं चान्द्रमससौर्य इत्येतेषु

6 पर्वादौ

7 पाणिचतुर्थे

8 -कालुगते-

9 -श्चित्तिः

10 चतुर्णां

11 Not clear

12 कर्म

13 तदा–

14 उदगयने

15 चेत्कर्तव्यं

16 विवाहो

17 पौर्णमास्यैतदारभ्य

कर्तव्यः स्यात् संकल्पैर्दर्शपूर्णमासाभ्यां द्वाविष्टर इत्युक्तो तत्र द्वितीया विष्टेर्दिना ध्यादा यज्ञोऽनर्थः तस्मात्ताभ्यां द्वाविष्टौरोपं विघ्नं कर्तव्यं स्यात्प्रायश्चित्ति नि तिसृभिश्चावमास्यानि तां स्वधा मे विष्टिमध्या चेत्कर्तव्यं स्यात्प्रायश्चित्तिर् अनयोराधानमध्ये राहुपर्वणि चेन्द्रमाह इति । आद्यपंक्तौ द्वितीया गायत्र्यां उभयोर्देवता चन्द्र इत्युक्त्वा प्रायश्चित्तिः । सौर्यः पर्वणि चेच्चित्रं देवानामुदु त्यांमित्य् आद्यैः त्रिष्टुप् तं द्वितीये गायत्री वा उभयोर्देवता सूर्य इत्युक्त्वा प्रायश्चित्तिः प्रायश्चित्तं विना पुनश्चारम्भर्णिं चेत् कर्तव्यं स्यात्प्रायश्चित्तिस् तां संकल्प्य मध्ये श्राद्धकर्माणि तत्राग्नौ करणं कपाणौ हुतं वा तद्वद् भुञ्जानैः कर्तव्यं स्यात्प्रायश्चित्तिर् अथ विशेषश्च नियमैर्दम्पत्योर्मध्ये रजश्चाण्डालगमने वा कर्तव्यं स्यात्प्रायश्चित्तिस् तयोराधानमध्ये रांशौ मध्ये स्पर्शक्षयं वा छद्रि वा कर्तव्यं स्यात्प्रायश्चित्तिस् तयोराधानमध्येऽन्यग्रामं प्रविश्य पथो गत्वा कर्तव्यं स्यात्प्रायश्चित्तिस् तयोर्मध्ये उभावन्यगमने वा दिवा मैथुने वा कर्तव्यं स्यात्प्रायश्चित्तिः पुरुषो भोजनमध्ये तथा कर्म मैथुनं च श्वानमार्जालौ संस्पृष्ट्वा कर्तव्यं

1 स्यात् प्रायश्चित्तिस् तिसृभि—
2 चन्द्रमाह इति
3 आद्या पंक्तौ
4 गायत्र्याम्
5 सूर्यः
6 उदु त्यमित्याद्यैः
7 आद्ये त्रिष्टुप्
8 Delete तु
9 Delete वा
10 –रम्भर्णां चेत्
11 पाणौ हुतं by deleting क
12 तद् भुञ्जानः
13 रात्रौ ?
14 स्पर्शःक्षयं ?
15 वृद्धिर्वा
16 कर्ममध्ये ?

स्यात्प्रायश्चित्तिर्[1] अथ विशेषश्च गृह्यावनग्निकानां च विधवां स्पृष्ट्वा कर्तव्यं स्यात्प्रायश्चित्तिर्[1] अश्नोयी[2] शूद्रान्नभोगी चार्वाकी परदाराभिगमनी स्वकर्मत्यागी नित्यं परान्नभोजी तथानग्राही[3] गोब्राह्मणवधी वेश्यात्कुटुम्बी[4] राजान्नभोजी अध्यापनग्रंथत्यागी विद्यादूष्यगुरुवादी[5] प्राणसंहारो मार्जारोच्छिष्टभोजी वेदविक्रयी कन्यापतिव्रतादूषी स्वकुटुम्बत्यागी उपाध्यायगुरोर्दूषी गुरोः पत्न्यभिगमनी मांसभक्षी श्राद्धकालत्यागी तथा श्राद्धभोजी तठांकसंहारी वर्षवर्धी[6] सदारोगी ब्राह्मणताडी मृत्तिकापाषाण-दाही सदोच्छिष्टो विप्रदूषी इति ते चंडालसमाः[1] गृह्याग्नौ स्पृष्टा दंपत्योर्वासचेलं कार्यं कर्तव्यं[7] स्यात्प्रायश्चित्तिं[1] प्रायश्चित्तार्थं षष्टिर्देवता उक्ता[8]। कन्याहृतोनि[9] व्याहृतिभिस्तिसृभिः आवृत्तिः पुनश्च[10] तिसृभिर्द्वादशगुणं कार्यं प्राजापत्यं नं पञ्चकसमस्तान्तं चत्वारि पाहि नो अग्नयेनसे[11] इति तिसृभिः प्राजापत्यमेकं यत्कुसीदं च समस्तान्तं चतुर्थीं स्विष्टकृद्वा इत्येषां[12] प्रायश्चित्तिर्[1] एवं ब्राह्मणेयो[13] यासाः प्रायश्चित्तां विकर्त[13] जानन्यः शरीराद्वि-मुच्यते यः शरीराद्विमुच्यते ॥४॥

अथातः प्रायश्चित्तविपर्यासः[1] सर्वत्र जलाभ्यासः[1] प्राजापत्यं

1 गृह्यामनग्निकां च, Correct Kirste सजातां नग्निकां inte सजातामनग्निकां in HirGS. 1. 19. 2.
2 अज्ञायी
3 वृथान्नग्राही or तथान्न–
4 वेश्याकुटुम्बी
5 विद्यादूष्यगुरुवादी
6 तटाक – वर्षवधी
7 स्यात्प्रायश्चित्तिः ।
8 उक्ताः
9 काः ? व्याहृतीनि (?)
10 च
11 TA. X. 5. 1. अग्न एनसे–
12 इत्येषा प्रा–
13 एवं ब्राह्मणो योऽसौ प्रायश्चित्तं विहितं जानन् यः—

यत्कुसीदं च संपूत्यध्यौशंबलिं हुत्वा यदि पुरस्तोत्तं विपर्यंसो[2] यत्कुसोदं जुहुयांत्[3] यत्सर्वत्र[3] न संस्काराज्यमपि यजमानं[4] हुत्वा ततनोषं भवति[4] अदक्षिणब्राह्मणं तद्यो[5] राक्षसं भवति[5] द्रुष्मं विना यजते पतति नरके[6] उभौ यजमानो ब्रह्मणौ[6] सर्वत्रा-हुत्यौं कालमनुपेषेक्षया विप्रो यज्ञघातकः[7] तिसृभिर्ब्रह्मघातकः[7] तिसृभिः संध्याकालानपेक्षया विप्रो ज्योतिर्घातकः[7] सर्वत्र प्रदोषेष्वध्यायो वेदघातक[8] अन्यावर्णौ विद्यादानो[8] गुरुघातकः सर्वत्र स्वेच्छयात्यागी पितृघातकः[9] इत्येते इत्येतंषखापातिकना[10] मात्रं भाषणं[10] नाभिवाद्यमंत्रं[11] पथेन शार्शनप्रेक्ष इति[11] यदि[12] प्रमोदात्कृत्वा गायत्र्याष्ट जपेत् ॥५॥

द्विभार्याग्निसंयोगः। अथातः सर्ववर्णेषु ब्राह्मणानां पुनराधि-पत्यं चेत् पूर्वं गृह्याग्नेरर्धं प्रणीय तयोः संयोजनार्थं चतुर्थस्त्याहः[14] सायमुपक्रम्य यजमानः पूर्वाग्निमवरोहणं कृत्वा तत्र स्थंडिलं कुर्वन् अग्निं वो वृधन्तमिति तृचेन प्रतिष्ठाप्यानन्तरभार्यां[15] नवाग्नौ पात्रेणादायेमं स्तोममिति तृचेन संयोज्य प्रतृचामन्ते[16] चतुर-

1 संहुत्याध्यौशबलि

2 –स्तात्तद्विपर्यासो ?

3 जुहुयात्। तत्सर्वत्र।

4 संस्काराज्यमयजमानं हुत्वा

5 तद्यशे राक्षसं भवति।

6 उभौ यजमानब्रह्माणौ

7 –त्राहुत्याः कालानपेक्षया

8 प्रदोषेष्वध्यायी वेदघातको। ऽन्यावर्णिविद्यादानी (=अन्य+अवर्णि– अन्यावर्णि–)

9 One इत्येते can be omitted.

10 इत्येते षट् पातकिनो। नात्र

11 नाभिवाद्यम्। अत्र पथे न स्पर्शनप्रेक्षे

12 यदि can be omitted.

13 प्रमादात् कृत्वा गायत्र्या अष्ट जपेत्।

14 चतुर्थस्याहः

15 प्रतिष्ठाप्यानन्तरं भार्यां

16 प्रत्यृचम्, अन्ते

क्षरमुपांशु ततो अग्निरैत्विति षड्भिराज्यम्। हुते यजमान वाचयेत्प्राणायामं। परिषिच्याग्नये स्वाहा प्रजापतये स्वाहा। पुनः परिषिच्यागोष्पूकं[1] समारोपणं। वामदेव्यं गीत्वा यदि देशान्तरे। तत्र लौकिकाग्नौ कुर्यात्पूर्ववत् संयोज्यां[2]ऽप्रियाधिपत्यं चेद्वि-शेषोऽस्ति। तत्र तद्व्याख्याख्यामो। ब्राह्मणानामन्त्र्य। शतापूपमा-शयतकं वाष्टौ[3]। स्नात्वालंकृत्य कमण्डलुनोदकं गृहीत्वा वनान्तरे गत्वा तस्मिन्देशे अशुष्कां कोमलीं शुभपर्णीं फलवतीं विस्तार-युक्तां[4] प्रापन्हीं सहितां[5] एतैर्गुणवानर्कशाखामवलोक्य[6] तत्पि-त्रार्थं[7] वेदविद्ब्राह्मणं विचार्य स्नापयित्वार्कशाखा न हरेत्।[8] नवाससाच्छादयित्वा[9] तं ब्राह्मणो देवस्य त्वेत्यर्ककन्यादानं वरं प्रतिगृह्णामीति पुरत स्थण्डिलं[10] कुर्वन्नर्कस्य उत्तरत उपविश्य तामष्टौ ब्राह्मणार्कशाखां[11] परिवेष्ट्य सर्वं। प्राङ्मुखोदङ्मुखो वा ब्राह्मणस्। ततो ब्राह्मणमभ्यर्च्य प्रत्येकं दशदशापूपं दद्यात्। शेषमुत्तरतो निधाय लौकिकाग्निं प्रतिष्ठाप्य ततः समूहनादि प्रपदान्तं कृत्वेध्माङ्ग[12] हुत्वा ततो व्याहृतिभिस्तिसृभिः हुत्वा अग्निरैत्विति षड्भिः पुनस्तिसृभिः। ततो यजमानः तिष्ठन्नग्नि[13]

1 अगीष्कं (=मौनं)

2 –संयोज्य। तृतीयाधिपत्यं चेद्

3 शतापूपम् आशितकं वाष्टौ

4 –युक्तां

5 प्ररोहसहितां or प्रपर्णीसहितां ? cp. सप्ररोहां BauGS. III. 2. 10.

6 एतैर्गुणैर्वनार्कशाखामवलोक्य ?

7 तत्पित्रर्थे

8 –र्कशाखामाहरेत्

9 नववाससा छादयित्वा

10 पुरतः स्थ–

11 ब्राह्मणार्क–Saṃdhi irregular

12 इध्माङ्ग

13 अग्निं प्रदक्षिणं गृह्य।

प्रदक्षिण गृह्य। अग्निरादित्य[1] सर्वं ब्राह्मणानामन्तर्भावः छिद्वाकाशयोर्बहिर्भावः[1] तूष्णीं त्रिः प्रदक्षिणं कुर्यात्। स्वस्थानमुपविश्य दक्षिणेन सहितारं[2] गृह्णीयात् तद् गृह्णामि त इत्युपांशु। ततोपरिष्टाद्धोमं[3] समाप्य शिष्टानपूपं[4] दशकं ब्रह्मणे दद्यात्। दशकं स्वयं प्राश्नीयात्। तत्राग्नौ परिषिच्य अभ्यर्च्य व्याहृतिभिश्च तिसृभिः आज्यं जुहुयात्। तद्विसृज्य। ततो वामदेव्यं। विप्राणामाशिषो वचः। कन्या गृहं गच्छेत्। ततः पुनराधिपत्यं पुनराधिपत्यम् ॥६॥

अथ ऋतुकालपरीक्षणम्। प्रथमार्तवादृतैः[5] शुद्धः स्नात्वा स्वस्तिवाचनं शय्यागृहमलंकृत्य पुष्पफलांन्विकीर्य[6] प्रतिदिशं दीपैरलंकृत्य सुगन्धपङ्केन दीर्घचतुरस्रं स्थण्डिलं कुर्वन् उपर्युक्षपत्रमुदगग्रमास्तीर्याथोपरि[7] नववासस प्रागग्रामास्तीर्य[8] प्राक्सिरः[9] पत्नीं शयित्वोर्ध्वमुखीनथां[10] जानुभ्यां पादै वसुमत्याक्रम्यं[11] तत्समीपे पतिस्। तत्राभिमुखो भूत्वोवश्येसजस्तैतयो निमालभ्यं[12] विष्णुर्योनिं

1 गृह्य। अग्निरादित्याः सर्वं, ब्राह्मणानामन्तर्भावः, दिव्याकाशयोर्बहिर्भावः ; all this seems to have come from the margin ; connect गृह्य तूष्णीं त्रिः etc.

2 सवितारं

3 तत उपरिष्टाद् ; saṃdhi irregular.

4 समाप्य शिष्टानाम्। or समाप्य ; शिष्टान् अपूपं with something dropped out.

5 ऋतुशुद्धः

6 –फलानि विकीर्य

7 उपर्यर्कपत्रम् or अक्षतपत्रम्

8 प्रागग्रमा–

9 प्राक्शिराः

10 ऊर्ध्वमुखीमथ note irregular lengthening.

11 वसुमत्या आक्रम्य or वसुमिति आक्रम्य ?

12 भूत्वोपस्थं सजन् हस्तेन योनिमालभ्य or भूत्योपस्थे सजन् etc. or भूत्वोपस्थसीति हस्तेन etc. ; cp. दक्षिणेन पाणिनोपस्थमालभेत् KhāGS.

कल्पयत्विति अष्टवारं जपित्वाऽष्टपुत्रो भवति स्ककाले[1] पतिर-लभ्यः चेदन्यपुरुषो न कर्तव्यं स्यात्[2] षड्रात्रो[3] ऋतुकालः ॥७॥

अथातो गर्भसंस्कारो[1] मैथुनषष्ठे[1] प्रतिदिनप्रभृति[4] युग्मे दिने[1] युग्मासु पुत्रो जायेरन् युग्मासु पुत्रो[5] जायेरन्[1] अयुग्मासु रात्रिषु स्त्रियो जायेरन् इति ज्ञात्वा यदा वध्वाः प्रथमगर्भो भवति तदोदर-संस्कारद्वारेणोत्पत्स्यमानापत्यसंस्कारार्थं पुंसवनसीमन्तोन्नयनं कुर्याद्[1] या[6] कुत्रचिद्दिने गर्भसंभवस्तन्मासमेकं गणयित्वा तृतीय-मासांस्त्ववशोभनं[1] ततः पुंसवनं[1] नान्दीमुखं पूर्वेऽह्नि ततः परेऽ-ह्न्युषसि स्नात्वा चतुरस्रं स्थण्डिलमुपलिप्योदगग्रेषु दर्भेषूपविश्य दक्षिणतः पत्नीं चोत्तरतो यजमानोदङ्मुखो[7] ब्राह्मणस्[1] ततोऽग्नेः प्रणयनं वा विना[8] प्रातराहुतिं हुत्वा समूहनादिप्रपदान्तं हुत्वा दूष्माज्यं हुत्वा ततो व्याहृतिभिः तिसृभिर्हुत्वा ततो यजमानः पत्न्या[9] पृष्ठतस्तिष्ठन् दक्षिणकोर्यरादि नाऽभ्यन्तंममिमृशेत्[1] पुमां-

1 ऋतुकाले

2 पतिरलभ्यश्चेदन्यपुरुषेण कर्तव्यं स्यात् ? a reference to niyoga ?

3 षड्रात्र ऋतुकालः

4 प्रथमदिनात्प्रभृति ?

5 पुत्राः ; युग्मासु पुत्रा जायेरन् repeated

6 यावत् कुत्र—
तृतीयमासान्तेवशोभनम् or better —न्तेऽनवलोभनम् ; cp. उपनिषदि गर्भ-लम्भनं पुंसवनम् अनवलोभनम् ĀśGS I. 11. 1.

7 Saṃdhi irregular.

8 विधाय or प्रणयनादिना

9 पत्न्याः

10 दक्षिणकरेण नाभ्यन्तमभिमृशेत् ; cp. पश्चात्पतिरवस्थाय दक्षिणेन पाणिना... नाभिदेशमभिमृशेत् पुमांसौ मित्रावरुणा-वित्येतयर्चा GoGS. II. 6. 3.

सावित्ति ब्रूयात्[1] स्वस्थानमुपविश्य ततोपरिष्टाद्धोमं समाप्य वध्वां[2] पुनः स्नात्वा यजमानः पुष्पाक्षतानेकविंशतियवान्नवस्रूपं निधाय गृहीत्वा ग्रामान्निष्क्रम्य वटराजसमीपं गत्वा तत्र वासिनीमुपस्थायोत्साहव्यापिनीत्यद्गमे नित्यगस्थितेरापित्सतं मे श्रियं देहि[3] तस्मान्नमाभीष्टं[4] कुर्वन्त्विवति पुष्पाक्षतैरभ्यर्च्य तस्योपरि यवैरवकीर्योदगग्रां शाखां परशुना च्छेदयित्वा तमोषधीभूमौ[5] नवान्तरिक्षे वा गृह्णीयाद्[1] ऊर्ध्वाग्रां गृहमानीय कोष्ठमध्ये मणिकदेशे वा स्वासने प्रतिष्टाप्य[7] ततश्चतुरस्रं स्थण्डिलमुपलिप्य ब्रुयवेत्किमार्गर्णा[8] प्रपद्यान्तं कृत्वा दूध्माज्यं हुत्वा पुनश्च व्याहृतिभिस्तिसृभिर्हुत्वा तमोषधेस्सप्तभिर्मुखलकन्यां भ्रातृमतो प्राङ्मुखी पेषयित्वा प्रत्याहरन्तीं[10] तं प्रतिष्टं[11] नववो सश्निनक्षिं[12] जपेत्[1] गृहीत्वा यजमानः ततोऽग्नेः पश्चात्पत्नीं प्राक्शिरोध्वंमुखीं[13] शयित्वा वध्वाग्न्योर्मध्ये[14] यजमानः प्रत्यङ्मुखः सायीत[15]

1 Samdhi irregular

2 वधूं ? after वधूं something is missing, there being absolutely no connection between this and the succeeding.

3 व्यापिनिं भद्रं मे। नित्यमस्मि ते। आपृच्छते मे— or —व्यापिनि इति अंब मे.........

4 तस्मान्ममाभीष्टं कुर्वन्त्स्विति

5 तामोषधीभूमौ (=बह्वौषधीके देशे or better बह्वोषधिके देशे

6 —धींभूमावन्तरिक्षे वा cp. —आहृत्य वैहायसीं कुर्यात् DrGS. II. 21.

7 —ष्टाप्य

8 व्रीहियवैः कृतमार्गणः ?

9 तामोषधिसप्तभिर्मुषलेन कन्या ; cp. कुमारीवाऽप्रत्याहरन्ती GoGS. II. 6. 8 ; DrGS. II. 23. व्रीहयः शाल्यो मुद्गा गोधूमाः सर्षपास्तिलाः। यवाश्चौषधयः सप्त विपदो घ्नन्ति धारिताः॥ Bhaṭṭa Nārāyaṇā on GoGS. III. 8. 6.

10 अप्रत्याहरन्ती ; cp. above.

11 तां प्रपिष्टां

12 नववासप्ति नक्षन् जपेत् cp. तदुदकं वक्षपावितं etc. Gadādhra on PGS I. 14, 3.

13 प्राक्शिरा ऊर्ध्व.

14 वध्वग्न्योर्मध्ये

15 शयीत

पुनानग्निरिति[1] मन्त्रेण दक्षिणनासिकापुटे पिष्टरसं पीडयित्वा निष्पीड्य पिष्टं सलिले निधाय वस्त्रं ब्रह्मणे दद्यात्। तद्रसमुदरे कुर्यात् तयोः। स्वस्थानमुपविश्य ततोपरिष्टादि[2] समाप्य ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥८—९॥

अथ चतुर्थे मासि सीमन्तोन्नयनं कर्तव्यम्। नान्दीमुखं पूर्वेऽह्नि ततः परेऽह्न्युषसि स्नात्वा यजमानः पुंसवनं[3] क्रमेणौदुम्बरशाखां गृह्यमाणोय त्रिश्वेतया च शलल्या[4] तण्डुलान् तिलमिश्रान् श्रपयित्वा लौकिकेऽग्नौ स्थण्डिलस्योत्तरतो निधाय पूर्ववत्प्रपदान्तं कृत्वा इध्माज्यं हुत्वा पुनश्च व्याहृतिभिस्तिसृभिर्हुत्वा। ततो यजमानः पृष्ठतस्तिष्ठन् तं[5] गृहीत्वा औदुम्बरशाखामयमूर्जति[6] वा जपित्वा नासाग्रमेति। दिध्यंग्निस्नारनातमुनयतदन्तिंमथो[7] येनादितेति प्रतिष्ठ्य[8] पुनः शलल्या गृहीत्वा राका[9] इत्येके[9] इति[9] प्रतिष्ठाप्य तूष्णीं त्रिः प्रोक्षणं कृत्वा

1 Cp. GoGS. II. 6. 10 ; Mantrabr. I. 4. 9.

2 उपरिष्टाद्धोमं

3 पुंसवनक्रमेण–

4 Obviously incomplete, all the Gṛhya-sūtras give something about hair-growing here; cp. JaiGS. त्रिशुक्लया शलल्या प्राणसंमितं कुर्यात्; काठके त्रिश्वेतया शलल्या शमीशाखया सपलाशया वा सीमन्तं विचिनोति, ĀśvGS. त्रेण्या च शलल्या त्रिभिश्च कुशपिञ्जूलैरूर्ध्वं सीमन्तं व्यूहति ; ĀpGS. त्रेण्या शलल्या ऊर्ध्वं सीमन्तमुन्नयति etc.

5 तां,

6 for अयं etc. cp Mantra. I. 5. 1.

7 After इति read ऊर्ध्वं सीमन्तमुन्नयति अथो or वृध्यग्निः ज्ञातामुन्नयेदन्तम् अथो?

8 येनादितेति (=तेरिति Mantra. I. 5. 2.) प्रतिष्ठाप्य cp. येनादितेरित्येतयर्चा GoGS. II. 7. 6.

9 राकामहमित्येतया यास्ते राके सुमतय इति icp. GoGS. II. 7. 7-8, Mantrabr. I. 5. 3-4, a clear case of injudicious abbreviation.

स्वस्थानमुपविश्य ततोपरिष्टाद्धोमान्समाप्य वध धृतपात्रो[2] किं पश्यसीति[3] वाचयित्वा वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥६॥

अथ पुत्रस्य जननकाले सोष्यन्तीहोमारंभे एकदेशप्रणयनं[1] स्नात्वा स्थण्डिलमुपलिप्य समूहनादि प्रपदान्तं कृत्वा दृष्माज्यं हुत्वा ततः शिरोजननकाले यातिरश्चीति[4] द्वाभ्यामाज्यं हुत्वासौ[5] शब्दे नाम ब्रयात्[1] पुत्रो वारभमवेन्मुनिश्रेष्ठं[6] पृच्छामि त्वा मित्वांत्प्रिवास्[1] तदेनामग्रहणं[1] करणात्पूर्वं[8] कृतकानि नामानि[1] तत्कथं[9] विस्तरेण तथ्यं मे ब्रूह्य्[1] अशेषं तु व्याख्यास्यामो[1] नो करणा दवमिममष्वकं ना पश्चान्पूत्रकं[9] कुर्याद्[1] यदि[10] विपर्यासो-न्मायेनाकृतं चेतं हुतंममर्षतस्माज्जनवदुन्तं[11] यत्राभावः त्यस्या प्रायश्चित्तं जुहुयाद् अव वा जननं[1] दृष्वांते सौशब्दे[12] विष्णुप्रदेव-शर्मन्निति मनसा कल्पयन् मनसं[13] प्रविशयासौशब्दे विवादवीयं[14]

1 Samdhi irregular.

2 धृतपात्रः cp. GoGS. II. 7. 9. or धृतपात्रां ?

3 GoGS. II. 7. 10 has किं पश्य-सीत्युक्ता प्रजामिति वाचयित्वा ; our Sūtra has deleted प्रजामिति thus rendering the text unintelligible ; for किं पश्यसि cp. Mantrabr I. 5. 5.

4 या तिरश्ची (निपद्यते अहं विधरणी इति etc.) and विपश्चित्पुच्छमभरत्तद्धाता पुनराहरत् etc. Mantrabr. I. 5. 6-7.

5 Mantrabr. I. 5. 7 has असौ word as final.

6 पुत्रो वारम्भे भवेत्। मुनिश्रेष्ठ ?

7 One मित्वा may be omitted, giving पृच्छामि त्वत्प्रियस्। तदा नामग्रहणम्

8 नामकरणात् पूर्वं

9 Not clear ; may be नामकरणादर्वागिदं पञ्चकं न पश्चात्। पुत्रकं। by पञ्चकं may be meant, कोऽसि कतमोऽसि एषोऽस्य-मृतोऽसि। आहस्पत्यं मासं प्रविशासौ Mantrabr. I. 5. 14.

10 Not clear ; may be यदि विपर्यासः, न्यायेनाकृतं चेत् or उन्मादेनाकृतं चेत् ?

11 Not clear ; तस्य प्रायश्चित्तं जुहुयाद् यद्देवा देवहेडनमिति (cp. TA. II. 3. 1.)

12 मन्त्रान्तेऽसौ शब्दे विष्णु...cp. note 8.

13 मनः संप्रविश्य

14 विवादनीयं ब्रूयात्

ब्रूयात्। को नामास्य्। असौ शब्दे नक्षत्राश्रयं नाम कर्तव्यम्। मघं[1] वा पुत्रयोरेकत्र याननाद्। यदि जातकर्मादि[2] नापतं संस्कारमेव कर्तव्यं। नामकरणादूर्ध्वं पृथक् संस्कारं स्वयं कुर्यात्।

जातकर्म वक्ष्यामि। दशयनाप्रे[3] इति षयित्वा[4] त्रयस्त्रिंशद्व्रीहीति मधुसर्पिभ्यांमेकैकं[5] पलमादाय उभयत्र यशसो[6] यशोऽसीति संयोज्य हिरण्यशकलेन सममङ्गुष्ठाभ्यां अनामिकाभ्यां वा संगृह्य तदभावे कुशथेवा[7] यवपिष्टमाज्यद्रयमाच्चेति[8] शिशुं प्रतय[9] तंद्वसर्पिभ्यां[10] मेधां त[11] इति। ततो ब्राह्मणदक्षिणा ॥१०॥

ततश्चन्द्रदर्शम्[12]। जननादि दशरात्रात्परे[13] द्वे वा। तस्मिन्नक्षत्रे तं कुमारं स्यातितातं[14] वेतदूर्धकिमांसुशुदर्शनं तदभावे[15] दर्शनं कृत्वा षाम[15] कुर्यात्। कथं वक्ष्यामि। नान्दीमुखं पूर्वेऽह्नि ततः परेऽह्न्युषसि स्नात्वा यजमानश्चतुरस्रं स्थंडिलमुपलिप्य

1 समं वा पुत्रपुउ योरेकत्राभ्यपाननात् or –रेकाभ्य–

2 जातकर्मादिनोपेतं or जातकर्मादि नापितं (=नापितसंबन्धि) ?

3 दशमास्याय इति cp. दशमास्याय सूतवै HG. I; 25. 1, ApMB. I. 12. 3; II. 15 or दशमे मासि सूतवे ApMB. I. 12. 3, MG. II. 18. 2.

4 पेषयित्वा, object is missing for which cp. व्रीहियवौ पेषयेत् तयैयावृता etc. GoGS. II. 7. 17. Note the hopeless condition of the work.

5 –सर्पिभ्याम्

6 Mantrabr. II. 8. 11,

7 कुशेन वा

8 इममाशेति cp. GoGS. II. 7. 18.

9 प्राशयेत् cp. GoGS. II. 7. 19. or a reference to प्र ते यच्छामि मधुमन्मखाय ŚG. I. 24. 4. also occurring in Kauśītaki Gṛhyasūtra in this prakaraṇa.

10 मधुसर्पिर्भ्याम्

11 Cp. GoGS. II. 7. 19; Mantrabr. I. 5. 9.

12 For this cp. GoGS. II. 8.

13 जननाद्दशरात्रात्परेऽह्नि ; delete वा

14 कुमारं स्नापितं वैतदूर्ध्वं हिमांशुदर्शनम्।

15 तदभावेऽदर्शनं कृत्वा कर्म...

गृह्याग्नेरेकदेशाग्निं विभज्य समूहनादि प्रपदान्तं कृत्वा दूध्माङ्कं हुत्वा। ततो माता स्वकुमारमादायाऽहतेन वासा[1] परिधाय दक्षिणतः प्रत्यङ्मुखः[2] उपविश्य तत्कारयित्वा पतिहस्ते प्रदाय पृष्ठतो गत्वोत्तरतो[3] उपविश्य यजमानस्त्वं कुमारं अवलोक्य व्याहृतिभिस्तिसृभिर्हुत्वा पुनः प्रदाय यजमानो पंचां[4] मध्येन कोऽसीति द्वाभ्यामरक्षणा[5] प्रतिनेत्रमभिमृशेत्। कतमोऽसीति चतुरक्षरेण, श्रोत्राभ्यां। एषोऽसीति त्र्यक्षरेण नासाग्रं[6] मध्यमूलमभिमृशेद्। अमृतोसीति चतुरक्षरेण पाणिबाहुभ्यां प्रत्येकमभिमृश्य शेषेण मस्तकं गृहीत्वा। ततो माता च वामहस्तेन कुमारयवकं[7] गृहीत्वा पूर्वोक्तमाख्यानं दक्षिणे श्रवणे उपांशु ब्रूयात्। ततो यजमानो दक्षिणं गृह्णीयात्। तत उपांशु सर्वान्हेत्यतिवादनोयं नाम ब्रूयात्। तत उपरिष्टाद्धोमं समाप्य यथा वामदेव्यं गीत्वा पतिव्रताशिषो वाचयित्वा तथा ब्राह्मणभोजनम् ॥११॥

अथातश्चन्द्रोपस्थानम्। शुक्लपक्षतृतीयापञ्चम्यां सप्तम्यां षष्ठे

1 वाससा

2 –मुख्युपविश्य

3 Samdhi irregular ; see GoGS. II. 8. 3.

4 पञ्चानां cp. कोऽसि कतमोऽसि एषोऽस्यमृतोऽसि। आहस्पत्यं मासं प्रविशासौ Mantrabr. I. 5. 14.

5 –मक्षराभ्याम् or better द्व्यक्षरेण like चतुरक्षरेण

6 Better नासाग्रमध्यमूलमभि–

7 कुमारमस्तकं ?

8 स त्वाह्वेत्यभिवादनीयं (cp. स त्वाह्वे परिददात्वहस्त्वा etc. Mantrabr. I. 5. 15).

वाष्टमे वा[1] तुवक्ष्यादिनां कर्तव्यं स्यात्[1] तृतीये मासि षष्ठे मासि कार्यं पञ्चाङ्गशोधिते दिने। छन्दोगं वेदविद्ब्राह्मणं नियक्ष्ता संद्ब्राह्मण उदयादर्वाक् ग्रामान्निष्क्रम्य सशिरतं[3] स्थापयित्वा[4] शकेता[5] स्वर्णकलशमादाय कांश्यं[6] वा मृन्मयवर्जं जानुमात्र-मवगाह्याऽपो हि ष्ठेति[7] तृचेन पूरयित्वा शन्नो[8] देवीरिति मन्त्रेणोद्धृत्यमिति शिरसि विनिधाय यः पावमानोरिति जलं निष्क्रम्य वामदेव्येन ग्रामं प्रविशेत्[1] सर्वत्र न संभाषणं[1] नोपह्रस्यं[11] सुमनसो भूत्वा[12] यजमानगृहे देवसभासमीपे गोष्ठ-मध्ये वा तामुदपात्रां[14] चासने निधायोपरि कुशैः छादयित्वा तं ब्राह्मणयजमानादिवावभुञ्जन् यान्ती वा[16] इत्येते आस्तमयाद्[1] अतस्सहसिरसं[17] स्थापयित्वां[18] तत्र यजमानः निष्क्रम्य गृहाद्बहिः शुचौ देशे चतुरस्रं स्थण्डिलमुपलिप्य दक्षिणाभिमुखो भूत्वा

1 वानुवोल्य दिने

2* नियुज्य सद्–

3 सशिरस्कं

4 स्नापयित्वा ; confusion of थ् and न् common.

5 अरिक्तस्वर्ण–? राजतं ?

6 कांस्यं

7 RV. X. 9. 1.

8 RV. X. 9. 4.

9 उद्धृत्य+ओम् इति

10 RV. IX. 67. 31.

11 नोपहासः

12 Probably a reference to ओषधयः सुमनसो भूत्वा etc KhāGS. II. 2. 20.

13 गोष्ठ–

14 उदपात्रम्

15 ब्राह्मणो। यजमानो दिवा न भुञ्जन् or ब्राह्मणयजमानौ ?

16 यां देवा इत्येतया आस्तमयाद् (आ+अस्त–) cp. Mantrabr. II. 2. 17.

17 सहशिरसं

18 स्नापयित्वा

हा उ चन्द्रेति मण्डलं प्रविश्य प्राङ्मुखोपविश्य स्वस्तिवाचनं कृत्वा यजमानं[2] पुष्पाञ्जलिं[3] पूरयित्वा चन्द्राभिमुखस्तिष्ठन्[1] ततो माता च कुमारमुद्धृत्य दक्षिणतः प्रत्यङ्मुखीभूत्वा तं कुमारं पतिहस्ते प्रदाय पृष्ठतो गत्वोत्तरतः तिष्ठेद्[1] यजमानः पुष्पाञ्जल्युपरि कुमारं धारयत्यते[4] सुखोमंत इति तिसृभिरुपस्थायोदञ्चं[5] मात्रे प्रदाय कराभ्यामञ्जलिं[6] कुर्यात्[1] तमञ्जलिं ब्रह्मप्रणवेन पूरयित्वा पदश्चेदपां[7] ञ्जलिं अवसिंचेत्[1] पुनस्तूष्णीं पूरयित्वा तथा द्विस्तूष्णीमुत्सृज्य प्रत्यङ्मुखोपविश्य वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१२॥

षष्ठे मास्यन्नप्राशनम्[1] आभ्युदयिकं पूर्वेऽहनि परेऽहन्युषसि स्नात्वा यजमानो यवपिष्टं[8] वा पायसं श्रपयित्वा क्रियामक्रियामतण्डुलां[9] स्वल्पत्क्वं[9] पिता[1] तत्ये[10] माता च कुमारमादायोपविश्य जातकर्मवत् कर्मारम्भे पायसं प्राश्नीयात्[1] ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ।

तृतीये वर्षे वपनं कार्यम्[1] आभ्युदयिकं पूर्वेऽह्नि ततः परे-

1. Some Sāman is meant
2 यजमानः
3 पुष्पाञ्जलिम्
4 -यति यत्ते सुसीम इति cp. GoGS. II. 8. 4; Mantrabr. I. 5. 10-12.
5 Cp. GoGS. II. 8.5.
6. GoGS. II, 8. 6.
7 यददश्चन्द्रमित्यपामञ्जलिम् cp. यददश्चन्द्रमसीति सकृद् यजुषा द्विस्तूष्णीमुत्सृज्य GoGS. II. 8. 7; KhāGS. II 3. 4.
8 Irregular Saṃdhi common.
9 Not clear; चरुं पक्वं ?
10 Cp. GoGS. II, 9. 1, ततो

ह्न्युषसि स्नात्वा यजमानः चतुरस्रं[1] स्थण्डिलमुपलिप्य मण्डला-द्बहिर्दक्षिणेनाऽऽज्याग्नेयादि स्थापयित्वा नापितः प्राङ्मुखोपविश्य ततोष्णोपयात्रंमादर्शो[2] तदन्वंन्तरं[3] भात्कंषं[4] ततू पश्चिमेन दर्भं पिञ्जूली[5]। स्थण्डिलस्योत्तरे वायव्यादि[6] स्नापयित्वा[7] रक्तानडु-गोमयं[8] लौकिकत्वं कृसरस्थालीपाको ह्यथापक्क इति[8]। होमं मां नामनशान्वदेशे[9]। ततो गृह्याग्निं प्रतिष्ठाप्य प्रातराहुतिं हुत्वा वन्यगोत्रे[10] सर्वएकदेशे कुसंलोकारयेत्[11]। केचित्त्रिशिखाः केचि-त्पञ्चशिखाः। यथागोत्रकुलकल्पमरण्ये केशानिखंनेयुः[12]। तंविनिद-धत्येके माणवकैः[13]। पुनः स्नात्वा यजमानः स्वस्थानमुपविश्य अथोपरिष्टाद्धोमं समाप्य वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१४॥

अष्टमे वर्षे ब्रह्मचर्यम्। द्वादशसंवत्सरादर्वागा[14]। तत्राष्टमे वर्षे

1 Note frequency of irregular samdhi

2 तत उष्णोदकपात्रम् cp. GoGS. II. 9. उष्णोदककंसः.

3 –नन्तरं

4 भात्क्षुरं ?

5 दर्भपिञ्जूलीः

6 व्रीहियवादि cp. GoGS. II. 9. 6.

7 स्थापयित्वा

8 रक्तानडुहयोमयं कृसरः स्थालीपाको वृथा-पक्क इति cp. GoGS. II. 9. 5. "कौकिकत्वं is obviously an intrusion from the comment. After इति supply उत्तरतः which is found in other Gṛhyasūtras.

9 माता केशानादत्ते ?

10 वान्यगोत्रे; before this स्वगोत्रे may be supplied; thus स्वगोत्रे वान्यगोत्रे वा, for which cp. text p. 19.

11 कुशली कारयेत् (=वपनं कारयेत्) cp KhāGS. II. 3. 30.

12 केशान् निख–

13 –वकाः

14 –दर्वाक्

कुर्यात् स्मृत्युक्ते शुभनक्षत्रे[1] तस्मिन्नहनि पूर्वाह्णे उपक्रम्य पूर्वं नान्दीमुखं कृत्वा ततः पुण्याहे पूर्वाह्णे आचार्यः सहसिरसं[1] स्नापयित्वा वटोः सर्वपनं[2] कारयित्वा स्नात्वालंकृत्याहतेन वाससा परिधाय चतुरस्रं स्थण्डिलमुपलिप्य प्राङ्मुखोपविश्य पादौ क्षोलिं-नीमाक्रम्य दक्षिणे शिष्यस्तद्दाचार्यं स्वयं[4] दारोवां दद्यात्तूष्णीं नवोपतं[5] व्रतिमुचे[6] तद्वद्धिरण्ये लोम्ना चर्मणि उपवीतीभूत्वा तयोः पुनराचम्य गृह्याग्निं प्रतिष्ठाय विस्मृतं सगोत्रेऽर्धं[7] ...... चौलोपनयनगोदानेषु[1] ततः समूहनादि प्रपदान्तं कृत्वा दूध्माज्ञं[8] हुत्वा ततोऽन्वारब्धायां व्याहृतिभिः तिसृभिः हुत्वा उभाभ्यां हस्ताभ्यां माणवकं गृहीत्वा यममा दभ वाचयित्वा[8] ......प्रेक्षेत्स-वितारं ध्यायन् नुष्णेनेत्युष्णोदकं प्रोक्षेद्वायुं ध्यायन्[1] दक्षिणेन अञ्जलिं माणवकः पूरयित्वा दक्षिणतः केशान्वापयित्वाऽप उन्दन्तु[10] इति वापयित्वा विष्णोर्दंष्ट्रोऽसि[11] इत्यादर्शं प्रेक्षेद्[1] ओषधे त्राय-स्वैनं[12]मिति दर्भं पिञ्जूली[13] प्रक्षाल्य स्थाने प्रतिष्ठाप्य स्वधिते नैनं

1 सहशि-
2 सर्ववपनं
3 क्षोणीम् ?
4 Something has dropped out before दारोः ; आचार्यः स्वयं
5 नवोपेतं ?
6 व्रतयुजे or व्रतमुचे ?
7 स्वगोत्रे ? after अर्धं there is blank.
8 After वाचयित्वा there is a blank; यम मा दृम is not found; may be आयमगात् सविता क्षुरेण etc. (Mantrabr. I. 6. 1); this is supported by सवितारं ध्यायन् etc.
9 उष्णेन वाय उदकेनेधि Mantrabr. I. 6. 2.
10 Mantrabr. I. 6. 3.
11 Mantrabr. I. 6. 4.
12 Ibid. I. 6. 5.
13 दर्भपिञ्जूलीः 8

हिंसीः[1] इत्यादेशः[2] ओषधीरिति[3] संजोज्य येन पूषेति विप्रास्तं प्रोच्येयुः। अन्यपुरुषः सकृदायसेन प्रक्षिप्य सप्तभिः केशाग्रान् दर्भाग्रयुक्तान् तूष्णीं अनडुहे[4] प्रक्षिप्य पुनश्च उन्दनादि[5] प्रभृत्य। एवं पश्चादुत्तरतश्च त्रियायुषमिति मूर्धानं परिगृह्य जपे[6] तदुपसृप्य कुर्येति ब्राह्मणं ब्रूयात्। को नामेति[10] पृच्छेदाचार्यः। शिष्यो नक्षत्रस्वयं[11] नाम ब्रूयात् तूष्णीं। शिष्याञ्जलौ निलीय। तथा भूमौ शिष्यः। ततः आचार्यो ब्रूयात्। ताभ्यां हस्ताभ्यां माणवकाञ्जलिं गृह्णीयात्। देवस्य[12] त्वेत्याचार्यो मन्त्री। सूर्यस्येव दुरुदात्वानावर्त्यः[13] प्राङ्मुखस्तिष्ठन् आचार्यपृष्ठतः[14] प्राङ्मुखः स्थित्वा उभौ करतलेन शिष्यस्य नाभिदेशं स्पृष्ट्वा प्राणानामित्य्[15] अन्तं[16]क इत्युदर

1 स्वधिते मैनं हिंसीः Mantrabr. 1. 6. 6.

2 प्रेच्चेत् may be supplied; cp. Sāmaśramin's comment on Mantrabr. I. 6. 6.

3 ओषधीः संयोज्य ? Any mantra beginning with ओषधीः does not occur in the Mantrabr. between स्वधिते मैनं हिंसीः and येन पूषा etc.

4 Mantrabr. I. 6. 7.

5 –श्च

6 आन– (=चर्मणि गोमये)

7 उन्दनप्रभृति cp. GoGS. II. 9. 19.

8 Mantrabr. I. 6. 8.

9 जपेत् तदु–

10° Mantrabr. I. 6. 17.

11 नक्षत्राश्रयं

12 देवस्य ते सवितुः Mantrabr. I. 6. 18; so is GoGS. II. 10. 22.

13 Cp. अथैनं प्रदक्षिणमावर्तयति सूर्यस्यावृतमन्वावर्तस्वा इति GoGS. II, 10. 23; for the mantra cp. Mantrabr. 1. 6. 19. Note the injudicious abbreviation of our work,

14 आचार्यः पृ–?

15 Mantrabr. I. 6. 20; after प्राणानामिति; something is missing; for the viniyoga cp. Sāmaśramin.

16 अन्तक इति उदरे; for अन्तक cp. Mantrabr. I. 6. 20.

अहुर[1] इत्युरसि कृसर[2] इति कण्ठे सं[3]......सव्येनं सव्यं देवाय त्वेत्यपसव्येवा सव्यं प्रजापतये त्वेति[4]। पुनश्च वटुः प्राङ्मुखो भूत्वा। चार्यो ब्रह्मचार्यस्यसौ समिधमा धेहि आपोऽशान[5] कर्म कुरु मा दिवा स्वाप्सीः[5] इति। त्वं ब्रह्मचारीत्यर्थः[6]। स्वमग्नि कार्यं[6] कुरुत। स्रावमनं प्राणाग्निहोत्रोदिति[7] वा जठरत्वामित्यु[8]। एवं कर्तव्यमित्याचार्यो ब्रूयात्[9]। तथास्त्विति तान् प्रतिष्प्यं[10] प्रातराहुतिं हुत्वा स्वसूक्तं गीत्वा प्राणायामं कुर्यात्। स्वगोत्रे वान्यगोत्रे वा स्वगोत्रे वेदर्धभागं दद्यादन्यगोत्रे चेत्यादं विभस्य[11]। स्वगोत्रे पुरस्ताद्देशेद[12] एकदेशे शाउदमित्युक्त्वा प्रणयनं विदुस्। तमग्निं बर्हिषि सखो निधाय ततः समूहनादि प्रपदान्तं कृत्वा इध्माङ्[13] हुत्वा ततोन्वारब्धे व्याहृतिभिस्तिसृभिः हुत्वा पुनश्च समस्ताभिश्च हुत्वाग्ने व्रतपते इत्यादिभिः माणवको हुत्वा तत्राग्निगुर्वोर्मध्य[14]

1 Mantrabr. I. 6. 21.

2 कृशन इति. Cp. कृशन इदं ते etc. Mantrabr. I. 6. 22.

3 संस्पृश्य ; after this there is blank.

4 सव्येन सव्यं देवाय त्वेत्यपसव्येनापसव्यं प्रजापतये त्वेति...cp. दक्षिणेन पाणिना दक्षिणमंसमन्वालभ्य प्रजापतये त्वा परिददाम्यसाविति। सव्येन सव्यं देवाय त्वा सवित्रे परिददाम्यसाविति GoGS. II. 10, 20-28. For the mantras cp. Mantrabr. I. 6. 23-24.

5 अपोऽशान ; Mantras : Mantrabr. I 6. 25-26.

6 Obviously an intrusion from the comment.

7 स्नानाचमनप्राणायामाग्निहोत्रैरिति

8 आ जरठत्वम्

9 ब्रूयात्

10 प्रतिज्ञाप्य

11 स्वगोत्रे चेदर्धभागं दद्यादन्यगोत्रे चेत्यादं विभज्य

12 देशे पदए-?

13 Cp. Mantrabr. I. 6. 9-13.

14 तत्राग्निगुर्वोर्मध्ये नमेत् ?

नयेद्। उत्क्रम्य तथा मत्वा ब्राह्मण आचार्य[1] तिष्टस्वेदुः प्राङ्-
मुखो भूत्वा प्रागग्रान्दर्भान् ब्राह्मणं[3] स्थित्वा पूरयित्वोदकजशं[4]
गृह्णीयात् शिष्याञ्जलिं कारयित्वा आचार्यं[5] पर्यञ्जलि ब्राह्मणं
पूरयित्वा मन्त्रेत्याचार्यं[6] जपित्वा शिष्याञ्जलिं प्रेक्षयेत्। ब्रह्मचार्यतः
प्राणायामं कृत्वा परिषिच्याभ्यर्च्य अग्नये[7] समिधमित्येकां समि-
धमादद्यात्। प्रजापतिं मनसा द्वितीयेन हुत्वा श्रद्धा मे[8] धेत्यग्नि-
मुपस्थायामात्मानमभिवाद्य[9] त्रियायुषमिति[10] भस्म गृहीत्वा मध्य-
मेलेंषानामिकाङ्गुष्ठेन[11] संयूय ब्रह्मा बिन्दुरसीति भाले आयुः
बिन्दुरसीति शिरसि श्रीर्बिन्दुरसीति उरसि श्रद्धा बिन्दुरसीति
गले मेधा बिन्दुरसीति नाभौ तेजो बिन्दुरसीति दक्षिणबाहुमूले
कामबिन्दुरसीति सव्ये वासुंपृष्ठे[12] सर्वकामेति सर्वाङ्गे वा। ततो
भैक्षं याचेत्। तत् भैक्षं ब्रह्मणे दद्यात्। आचार्याधीनः तूष्णीं
तिष्ठेत्। ततो मध्याह्ने यथोक्तमार्जनं कुर्यात्। सायमग्निकार्य।
ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१५॥

अथ गोदानप्रभृत्यं[13] ब्रूयाद्। आचार्यस्स्वस्थानमुपविश्य तथा
ब्राह्मणो ब्रह्मांग्न्योर्मध्ये[14] माणवकोदग्रेषु[15] च दर्भेष्वाचार्यानुगो

1 -र्यः
2 तिष्ठन्स्वयं
3 -णः ; saṃdhi.
4 -त्वोदककलशं
5 आचार्योपपर्य- = --र्यः+उप-
6 आ गन्त्रेत्याचार्यो ; cp. आ गन्त्रा समगन्महि etc. Mantrabr. I, 7. 14.
7 Mantrabr. I. 6. 32.
8 श्रद्धामेधे प्रजाः संददात् TAA. X. 63
9 Delete मा or - अपामात्मान--
10 Mantrabr. I.6. 8.
11 मध्यमेनामिका ?
12 बाहुपृष्ठे
13 प्रभृत्यों (=ति+ओम्)
14 Delete र्
15 Saṃdhi irregular.

भूत्वा दक्षिणजान्वक्तमुपविश्याचार्यो मेखलां त्रिराष्टत्तां बध्वा माणवको मन्त्रं वाचयित्वा इयं दुरुक्तादित्याचार्यः पुनराचम्य ततो माणवकः सुपर्णवसुभासलो भूत्वा शोभने मुहूर्तेन्वावीहनं[3] परस्परमुपनयनं[4] आचार्यप[5] असौ माणवको[6] उपविश्य ततो-परिष्टाद्धोमं समाप्य ततस्सावित्रीप्रदानं[7] मध्यैः[8] प्रणवमुच्चार्य ततः पादे पादेऽवसाय तथा द्वितीयेऽवसाय मुख्यं तृतीये[9] ततः प्रणवपूर्वं व्याहृतीः प्रत्येकमवधार्य ओमित्युच्चैः[9] ततः पालाशदण्डं दद्यात्[9] सुश्रवः[10] सुश्रवसं मेत्याचार्योजपित्वा एकमहे[11] सुश्रवः सुश्रवस-मिति माणवकं प्रतिग्राह्य ततो दक्षिणकरे द्वे समिधौ गृह्णीयात्[9] धर्मो[12] भवति धर्मो भवति ॥१६॥

अथातः प्रायश्चित्तानां[9] गृहस्थो ब्रह्मचारो सुरापानचण्डाला-भिगमनं गुरुतल्पकब्रह्महत्यागोवधं सुवर्णस्तेयं दुष्प्रतिग्रहं परान्नं वैनलघुत्वार्थं[13] ब्राह्मणस्य हितीर्थं[14] प्रायश्चित्तं वक्ष्यामीति[9] त्रिरात्र-मुपवासः समिधः श्रपयित्वा ततो वपनं कारयित्वा कमण्डलुनोदकं गृहीत्वा सरितः स्नापयित्वा कृष्णगोमयं गृहीत्वा गोहृदये जात[15] स्थिता भुवनं[16] पावनीकृते तस्मात्पावनीभूतः सर्वपापक्षयं कुर्वित्यनेन

1 वतूध्वा
2 Mantrabr. I. 6. 27.
3 अन्वावाहनं
4 –नयनम् or –ने ?
5 आचार्यपृष्ठे
6 –वक
7 प्रदानं
8 मध्ये
9 –मवसाय cp. GoGS. II. 10. 36.
10 Mantrabr. I, 6. 31.
11 राकामहं cp. Mantrabr. I. 5. 3.
12 धर्मो
13 वैतल्लघुत्वार्थं=वा+एत–
14 हितार्थं or हि तीर्थं (=तारकं)
15 Vocative ; स्थितो ?
16 भुवने

गोमयं गृहीत्वा अद्भिः संयूय पालाशपर्णं गृहीत्वा द्वादशगृहीतं पूरयित्वा प्रणवशतेनाभिमन्त्र्य मस्तकेऽनुलिप्य ब्रह्मसाग्निपर्यन्तं[1] होमत्रयं सर्वत्राभ्यस्ततदुपहृत्पावन पूर्ववत्[2] पुनरभ्यास इति वा। ब्रह्मचार्यमद्यपानमधुप्राशनम् प्रत्यरात्रं[3] मुक्तयहीन[4] इति नोपवीती दिगम्बरं द्वारपालनं क्रमुक्षणं[5] दिवामैथुनं दिवा पुनर्भोजनं चण्डालसंभाषणमन्यकृतमन्योच्छिष्टभोजनं पार्वणप्राशनं सपिण्डीमंहैकोद्दिष्टं[6] तेषु पुनश्चैत्राचर्यं। कृत्स्नत्वात्। प्रमादालघुंत्वमिति[7] ज्ञायते। धर्मोक्तेन[8] कुर्यात्। तदभाप्रिवमाश्रयज्ञम्[9] वितथो भवति। तस्माद्धर्मपरो नित्यकुसुमग्रन्थाभ्यासंस्[10]। तथा भूत्वा तयोः पुनराचम्य प्रपदान्तं कृत्वा इध्माङ्गं हुत्वा ततोऽन्वारब्धायां व्याहृतिभिस्तिसृभिः हुत्वाग्ने व्रतादि पंचभिराचार्यो जुहुयात्। शिष्यो मन्त्रं वाचयित्वाचार्यः स्वस्थाने तिष्ठन् युवा शिष्यः प्राङ्मुख उन्द्रावं जलं कारयित्वा पिताञ्जलिं ब्रह्म पूरयित्वा आचार्य आ गन्त्रे[11] मन्त्रमुक्त्का शिष्याञ्जलिं प्रेच्चेत् को नामेत्याचार्यो मनसा पृच्छेत्। शिष्यो नक्षत्राश्रयं नाम इत्युपांशु। तयोः स्वस्थानमुपविश्य ततोपरिष्टाद्धोमं समाप्य सावित्रोप्रदानार्थं[12] तत्सवितुर्वृणीमहे[13] सूर्यो देवस्य धीमहि भानो सोऽहं संप्रचो-

1 ब्रह्मचार्यम्नि-

2 सर्वत्राभ्यस्य तदुपहृतपावकः ?

3 प्रतिरात्रं or त्रिरात्रं

4 भुक्तिहीनः

5 ?

6 सपिण्डीमथैको-

7 प्रमादाल्लघु-

8 धर्मोक्तेन

9 तदभावे

10 -कुथुमग्रन्था-

11 Cp. Mantrabr. I. 6. 9. 13.

12 Mantrabr. I. 6. 14.

13 -नार्थं

14 Cp. Mantrabr. I. 6. 29.

दयात् इति तूष्णीं पालाशदण्डं दद्यात्[1] ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१७॥

अभिभात्मानः[1] सर्वाङ्गैः प्रत्येकसहस्रं स्थण्डिलमुपलिप्य इक्षुदण्डशकं[2] कृत्वोदगग्रमास्तीर्योपरि शिष्योपवेशनम्[1] नवशूर्पं शिरसि निधाय कुशैः छादयित्वाऽऽचार्यो घटेनाञ्जलिं पूरयित्वा दक्षिणपादेनाक्रम्य येन देवेति[3] नमन्त्रियं[4] एतो न्विन्द्रेत्य-भिषिच्य पुनश्च वाससा परिधाय चतुरस्रं स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रवणं[6] कृत्वा व्रीहीन् वा यवान् वा यथाच्छकं[7]-स्थंडिलं पूरयित्वा तं शूर्पं तदुपरि निधाय तथा शिष्योपवेशनं पूर्वोक्तमन्त्रेण पयसादि[8] शिष्यमस्तकेऽभिषिञ्चेत्[1] चतुरस्रं स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रणयनं कृत्वाचार्यो मेखलां त्रिरावृत्तां बद्ध्वा तूष्णीं शिष्यो मन्त्रं वाचयित्वा यथोक्तमन्त्रेण यज्ञोपवीती शरावं मार्जयित्वा शन्नो[9] देवीरिति पञ्चशतं यः[10] पावमानीरिति त्रिः शतं एतो न्विन्द्रमष्टचत्वारि समां[11] यत्र शतं वा शतवारप्रणवं[12] शतमष्टोत्तरं एभिर्मार्जयित्वा पुनश्च यथोक्त-मार्जनं कृत्वा शुचौ देशे स्थण्डिलं वर्तयित्वा वा कुशाग्रान् सहस्र-मादाय द्विशताधिकं वा शतं विभज्य शताग्रं शिरसि निधाय शतं पादतले निधायाक्रम्य पार्श्वयोः शतं शतं बध्नीयात्[1] उरसि

—1 Not clear
2 –शतं or शकलं ?
3 TB. I. 4. 8. 3.
4 निमन्त्र्य
5 SV. I. 350.
6 प्रणयनं
7 ?
8 पाय–
9 SV. I. 33.
10 SV. II. 648
11 SV. I. 350.
12 –त्वारि, गायत्रं शतवारं, प्रणवं शतमष्टो–

आपो[1] हि ष्ठेति सहस्रं जपित्वा शन्नो देवीरिति द्विगुणमेतो न्विन्द्रं चत्वारिंशद् गायत्रं पञ्चसहस्रं प्रणवमयुतं कृत्वा ॥१८॥

अथो ओपासनविधिं व्याख्यास्यामः। कालोऽनादेशे[2] साय-माहुत्युपक्रम्य[3] प्रातः प्रस्ते[3] तेजः प्राप्तिसायमाहुर्[4] यदि समस्य कृतत्वात् अप्राप्तित्वात् प्रातदाहुः[4] सोऽयं यामत्रयादर्वाक् यथा-प्राप्तिरिति[5] तस्मात्सकालप्राप्तिर्भवति[6] दिवा यामाद् द्वाग्यथोक्तमिति दातिस्तस्मादप्राप्तिर्भवति[6] प्रलप्य माणवकमन्त्रं[7] पुनर्गृह्णीते सकृत्प्रणवेनाभिमन्त्र्य पीत्वाचम्याङ्गुलमात्रं जलमवगाह्य प्राणायामं सहस्रं कृत्वाऽपो[8] हि ष्ठेति शतं जपित्वा शन्नो[9] देवीरिति द्विशतं यः[10] पावमानीरिति त्रिशतं एतो न्विन्द्रं[11] चतुर्दश गायत्रं पञ्चदश प्रणवसहस्रं इत्यष्ट[6] तेषां सुमनसो जल्प[12] पुनर्नाभिमात्रं जले स्थिता प्राणयामशतं कृत्वाऽपो हि ष्ठेति शतम् ॥१९॥

अथ पुनर्ब्रह्मचर्यविधिं व्याख्यास्यामः। षण्मासान् पयोभक्षः समुद्रमवगाह्य पूर्ववन्नान्दीमुखं कृत्वा ततो वपनं कारयित्वा अष्टौ ब्राह्मणान्नियोज्य अष्टौ मृन्मयेषु दधिमध्वाज्यपयः शर्करोदकं नालिकेरजलं पुरीषं गंगातोयं एतान्पूरयित्वाऽहतेन वाससा

1 SV, II. 1187.
2 Cp. सायामहुत्युपक्रम एव etc. GoGS. I. 23.
3 प्रातः प्रास्ते तेजःप्राप्तिः साय–
4 प्रातराहुः
5 यामादर्वाग
6 प्राप्तिः
7 माणवकौ
8 SV. II. 1187.
9 SV. I. 33.
10 SV. II. 648.
11 SV. I. 350.
12 जपेत् or जपन् ?

परिवेश्य आ प्यायस्वेति[1] क्षीरपात्रमभिमन्त्र्य दधिक्राविर्णेति[2] दधिपात्रं शुक्रमसीति[3] घृतपात्रं मधुश्चु[4]न्निधनमिति मधुपात्रम् आपो हि ष्ठेति[5] शर्कराम् कया नश्चित्र[6] इति नालिकेरम् गायत्रे गोमूत्रं एवं[7] देवेति स्वर्णोदपात्रमिति ॥२०॥

इत्येते[8] वा वामित्युच्चैः ब्रूयात्[9] प्रदक्षिणेन जलं वीक्ष्यादित्यमादित्यमंशकश्चेत् प्रतियामे सकृत् घटिकावसानं वातांस्तमयाद् भवति[10] ततः साय[11] मार्जयित्वा कमण्डलुनोदकं गृहीत्वा मठं प्रविशेत्। प्राङ्मुखोपविश्य तत उदकं पीत्वा नेत्रयोः प्रक्षाल्याचम्य ततः प्राणापानौ द्वौ तवश्यावीयौ[14] द्वौ राजनशाशाहिणाभ्यां[15] गवां व्रते द्वे इदं विष्णुः[16] षड्षं देवव्रतानि[1] एतेषां पुनः

1 RV. I. 91. 17.

2 SV. I. 358. (with दधिक्राव्णः)

3 VS. I. 31.

4 A particular Sāman

5 SV. II. 1187.

6 SV. I. 169.

7 Untraced.

8 चरणोद–

9 Beginning is missing, this is shown by इति. Note injudicious abbreviation of the work. Cp, सिद्धे सायंप्रातर्भूतमित्युक्ते ओमित्युच्चैर्ब्रूयात् KhāGS. I. 5. 19.

10 One आदित्यं can be omitted.

11 Delete ता

12 सायं

13 –ख उप–; Samdhi irregular.

14 अर्क इत्यादि हि, वं इत्यन्तं तवश्यावीयमिति केचित्। इलान्दं पश्चानुगानमिति केचित्। शाखान्तरस्थमित्यन्ये Comment on KhāGS. II. 5. 34.

15 राजनरौहिणाकौ cp. Lāṭyānaśrautasūtra. 1. 6. 35.

16 SV. I. 222.

पुनरभ्यासो[1] न तिष्ठं[2] वावसानं न निद्रं[3] द्राचं इति[4] द्वादशरात्र-मुपवासो[1] ह्यापरैवांद्धतं न याचते। द्वादशरात्रं नाश्नीयात् इत्य्[1] एवं द्वादशरात्रमुपवासः[1] कृत्वातिकृत्स्न इति स्मृतम्। यावद्बृहस्पतिर्ब्रह्मा तावत्स्वर्गे लोके महीयते[1] न च पुनरावर्तते न च पुनरावर्तते ॥२१॥

॥ कौथुमगृह्यं समाप्तम् ॥

1 तिष्ठन्

2 ?

3 निद्राणः

4 द्वादशाहाद्व्रतं

Index to the mantras occurring in the Text

[Figures within brackets refer to page and line of the Text]

pumāṁsau mitrāvaruṇau (14.1) SMB. 1.4.8; ŚG. 1.17.9; GG. 2.6.3; PG. 1.9.5; KhG. 2.2.19.
prajāpataye tvā pari dadāmi (24.2) SMB. 1.6.23; GG. 2.10.28; KhG. 2.4.17.
prajāpataye svāhā (11.2; 3.11.9.13;) common.
prāṇānāṁ granthir asi (23-10) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.
brahmacārya asy asau (24.3) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.
brahmā bindur asi (25.9) untraced.
bṛhaspatir brahmāhaṁ mānuṣaḥ (5.3) LS 2.4.6. nowherelse.
bhūr bhuvaḥ svaḥ (4.7; 5.3) common.
madhuścun nidhana (30.2). Grām. IX. 2.17 composed on SV. 1.305.
medhāṁ te mitrāvaruṇau (17.8) SMB. 1.5.9; GG. 2 7.19; KhG. 2.2.34.
medha bindur asi (25.10) untraced.
yad adaś candram (20.7) SMB. 1.5.13; GG. 2.8.7.
yayor ojasā skabhitā rajāṁsi (7.3) AV. 7.25.1; not found in SV. or SMB.
yaśaso yaśo'si (17.5) SMB. 2.8.11; GG. 4.10.14; KhG. 4.4.14; ApMB. 2.10.1.
yāṁ devāḥ pratipaśyanti (? 19.10) SMB. 2.2.15.
yena pūṣā bṛhaspateḥ (23.1) SMB. 1.6.7. GG. 2.9.16.
yenāditeḥ sīmānaṁ nayanti (15.12) SMB. 1.5.2; GG. 2.7.6.
rākām ahāṁ suhavāṁ suṣṭutī huve (15.13.26.8) SMB. 1.5.3; RV. II. 32.4; AV. 7.48.1. common.
rājanaśāśāhina (30.9) may be rājanarauhitakau for which cp. Lāṭyāyana śrauta 1.6.35. Rājana (Ār.G. 4.2.19) is composed on SV. 1.318.

varaṁ pratigṛhṇāmi (11.11) untraced.
vasoḥ sadane sīdāmi (5.5) untraced.
viṣṇur yoniṁ kalpayatu (12.14) SMB. 1.4.6. RV. X. 184.1; AV. 5.25.5. common.
viṣṇr or daṁṣṭro'si (22.13) SMB 1.6.4; GG. 2.9.13.
vyāhṛti (6, 9.11; 11.15; 12.5; 13.12; 14.9; 15.9; 18.5; 22.9; 24.10; 26.7; 27.11;) they are:
om bhūḥ svāhā |
om bhuvaḥ svāhā |
om svaḥ svāhā |
om bhūr bhuvaḥ svaḥ svāhā |
śaṁ no devīr abhiṣṭaye (19.5; 28.13; 29.1; 9;) SV. 1. 33. common.
Śukram asi (30.2) VS. 1.31; VS.1.1. 10.3; not found in SV or SMB.
Śraddhā bindur asi (25.9) untraced.
Śraddhāmedhe (25.6) not found in SMB; cp. SG. 2.7.11; 17. TAA. 10.63.
śrīr bindur asi (25.9) untraced.
sa tvāhne pari dadātu (18.12) SMB 1.5.15.
samidham ā dhehi (24.4) SMB. 1.6.26; GG. 2.10.30.
sarvakāma ? (25.11) untraced.
sarvapāpakṣayaṁ kuru (26.16) untraced.
sāvitrī=gāyatrī (26.5; 27.16) cp. Gobhiliya Gṛhyakarmaprakāśika Upanayanaprayoga 258.
sūryasyāvṛtam anvāvastasvāsau (23.8) SMB. 1.6.19; GG. 2.10.23.
suśravaḥ suśravasaṁ mā kuru (26.8) SMB. 1.6.31.
sthāpyo nirvāpaḥ (5.11) untraced.
svadhite nāinam (mainam; 22.14) SMB. 1.6.6.
svaṃ agnikāryaṁ kuruta (24.5) untraced.
sviṣṭakṛte svāhā (9.14) common.
hā u candra (20.1) untraced.

agniṁ vo vṛdhantam (10.14) RV. VIII. 102.7; SV. 946; the tṛca in SV is:—
agniṁ vo vṛdhantaṁ adhvarāṇāṁ purūtamam |
achā naptre sahasvate || 946.
ayaṁ yathā na ābhuvat tvaṣṭā rūpeva takṣyā |
asya kratvā yaśasvataḥ || 947 ||
ayaṁ viśvā abhi śriyo'gnir deveṣu patyate |
ā vājair upa no gamat || 948 ||

agnir aitu (11.1, 16) SMB. 1.1.9 has etu and our own text at 11.16 reads etu; the mantra with aitu occurs in APMB. 1.4.7; AG. 1.13.6; PG. 1.5.11; HG. 1.19.7. the mantras referred to here are:—
agnir etu prathamo devatānām yah so'syai prajāṁ muñcatu mṛtyupāśāt |
tad ayaṁ rājā varuṇo'nu manyatāṁ yatheyaṁ strī pautram aghaṁ na rodāt svāhā ||9||
imām agnis trāyatām gārhapatyaḥ prajām asyai jaradaṣṭiṁ kṛṇotu |
aśūnyopasthā jīvatām astu mātā pautram ānandam abhi vi budhyatām iyam svāhā ||10||
dyaus te pṛṣṭhaṁ rakṣatu vāyur ūrū aśvinoau ca |
stanaṁdhayas te putrānt savitābhi rakṣatu ā vāsasaḥ paridhānād bṛhaspatir viśvedevā abhi rakṣantu paścāt svāhā || || 11 ||
mā te gṛheṣu niśi ghoṣa utthād anyatra tvad rudatyaḥ saṁ viśantu | mā tvaṁ rudat yura ā vadhiṣṭhā jīvapatnī patiloke vi rāja paśyantī prajāṁ sumanasyamānāṁ svāhā || 12 ||
aprajasyaṁ pautramatyaṁ (maghaṃm) pāpmānam uta vā agham |
śīrṣṇaḥ srajam ivonmucya dviṣadbhyaḥ prati muñcāmi pāśaṁ svāhā || 13 ||
paraitu mṛtyur amṛtaṁ na āgād vaivasvato no abhayaṁ kṛṇotu |
paraṁ mṛtyo anu parehi panthāṁ yatra no anya itaro devayānāt ||
cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrānt svāhā || 14 ||

agne vratapate (24.12; 27.11). The mantras in SMB. are:—
agne vratapate vrataṁ cariṣyami tat te pra bramīmi tac chakeyam |
tenardhyāsam idam aham anṛtāt satyam upaimi svāhā 11.1.6.9 ||
vāyo vratapate vrataṁ cariṣyāmi tat te pra bravīmi tac chakeyam |
tenardhyāsam idam aham anṛtāt satyam upaimi svāhā || 10 ||
sūrya vratapate vratam cariṣyāmi tat te pra bravīmi tac chakeyam |
tenardhyāsam idam aham anṛtāt satyam upaimi svāhā || 11 ||
candra vratapate vratam cariṣyāmi tat te pra bravīmi tac chakeyam |
tenerdhyāsam idam aham anṛtāt satyam upaimi, svāhā || 12 ||
vratānāṁ vratapate vrataṁ cariṣyāmi tat te pra bravīmi tac chakeyam |
tenardhyāsam idam aham anṛtāt satyam upaimi svāhā || 13 ||
Cp. also VS. 1.5; TS. 1.5.10.3; MS. 4.9.24; 137.8; ŚB. 1.1.1.2; TB. 3.7.4.7; TA. 4.41.3; HG. 1.7.8; GG. 2.10.16; KhG. 2.4.7.

āpo hi ṣṭhā mayobhuvaḥ (19.5; 29.1; 9; 12; 30.3) SV. 1837; the three mantras are:—
āpo hi ṣṭhā mayobhuvas tā na ūrje dadhātana |
mahe raṇāya cakṣase || 1837 ||
yo vaḥ śivatamo rasas tasya bhājayateha naḥ |
uśatīr iva mātaraḥ || 1838 ||
tasmā araṁ gamāma vo yasya kṣayāya jinvatha |
āpo janayathā ca naḥ || 1839 ||
Common in Saṁhitās and Sūtras.

imaṁ stomam (10.15) RV. I. 94.1; SV. 1.66; MS. 2.7.3.:78.1; SMB. 2.4.2—4 are:—
imaṁ stomam arhate jātavedase ratham iva saṁ mahemā maniṣayā |
bhadrā hi naḥ pramatir asya saṁsady
agne sakhye mā riṣāmā vayaṁ tava ||

bharāmedhmaṁ kṛṇavāmā havīṁṣi te
citayantaḥ parvaṇā parvaṇā vayam |
jīvātave pratarāṁ sādhayā dhiyo
'gne sakhye mā riṣāmā vayaṁ tava ||
śakema tvā samidhaṁ sādhayā dhiyas
te devā havir adanty āhutam |
tvam ādityāṁ ā vaha tān hy us'masy
agne sakhye mā riṣāmā vayaṁ tava ||

pañcakam (—mam) samastāntam (9.12) SMB. 1.4.1—5:—

agne prāyaścitte tvaṁ devānāṁ prāyaścittir asi | brāhmanas tvā nāthakāma upadhāvāmi yāsyāḥ pāpī lakṣmī tām asyā apajahı svāhā || 1 ||

vāya prāyaścitte tvaṁ devānām prāyaścittir asi / brāhmaṇas tvā nāthakāma upadhāvāmi yāsyāh pāpī laksmīs tām asyā apajahi svāhā || 2 ||

candra prāyaścitte tvaṁ devānāṁ prāyaścittir asi | brāmaṇas tvā nāthakāma upadhāvāmi yāsyāḥ nāthakāma upadhāvāmi yāsyāḥ svāhā || 411

Agni, Vāyu, Candra and Sūrya all four combined (samasta) make up the fifth:—

agnivāyucandrasūryāh prāyaścittayo yūyaṁ devānāṁ prāyaścittayaḥ stha | brāhmaṇo vo nāthakāma upadhāvāmi yāsyāḥ papī lakṣmīs tām asyā apa hata svāhā || 511

This is the first set; in the second set of these very mantras 'papī lakṣmī' is replaced by 'patighnī tanūḥ'; in the third set 'papī laksmīḥ is replaced by 'aputryā tanūḥ in the fourth set 'papī lakṣmī is replaced by 'apaśavyā tanūḥ. Thus the original four mantras become five; again the five mantras become twenty: For details cp. Bhaṭṭa Nārāyaṇa and Cintāmaṇi Bhaṭṭā-ārya on Gobhilagṛhya 2.5.4. (samasya pañcamiṁ bahuvad ūhya) see also Rudraskanda on Khādira Gṛhya 1.5.12. Our text may be read pañcakaṁ samastāntam | catvāri |

prapada (4.11; 11.5; 13.11; 14.9; 15.9; 16.5; 18.1; 22.8; 27.10;) SMB. 2.4.5-6 constitute Prapada:—

tapaś ca tejaś ca śraddhā ca hrīś ca satyaṁ ca krodhaś ca tyāgaś ca dhṛtiś ca dharmaś ca sattvaṁ ca vāk ca manaś cātmā ca brahma ca tāni prapadye tāni mām avantu bhūr bhuvaḥ svar oṁ mahāntam ātmānaṁ prapadye || 5 ||

virūpākṣo'si dantāñjis tasya te śyyā parṇe gṛhā antarikṣe vimitaṁ hiraṇmayaṁ tad devānāṁ hṛdayāny ayasmaye kumbha antah saṁnihitāni tāni balabhṛc ca balasāc ca rakṣato, pramaṇī animiṣataḥ satyaṁ yat te dvādaśa putrās te tvā saṁvatsare saṁvatsare kāmapreṇa yajñena yājayitvā punar brahmacaryam upayanti tvaṁ deveṣu brāhmaṇo'sy ahaṁ manuṣyeṣu brāhmaṇo vai brāhmaṇam upa dhāvaty upa tvā dhāvāmi japantaṁ mā mā pratijāpīr juhvantaṁ mā, mā pratihauṣīḥ kurvantam mā mā pratikārīṣ tvāṁ prapadye tvayā prasūta idaṁ karma kariṣyāmi tan me rādhyatāṁ tan me sam ṛdhyatāṁ tan ma upapadyatāṁ samudro mā viśvavyacā brahmānujānātu tutho mā viśvavedā brahmaṇaḥ putro'nu jānātu śvātro mā pracetā maitrāvaruṇo' nu jānātu tasmai virūpākṣāya dantāñjaye samudrāya viśvavyacase tuthāya viśvavedase śvātrāya pracetase sahasrākṣāya brahmaṇaḥ putrāya namaḥ || 6 ||

This is Prapada according to Rudraskanda on Khādira Gṛhya 1.2.22; cp. also Bhaṭṭa Nārāyaṇa and Cintāmaṇi Bhaṭṭācārya on Gobhila Gṛhya 4.5.8.

yaḥ pāvamānīḥ (19.6; 28.14; 29.10) SV. 1298; the mantras in the SV are:—

yaḥ pāvamānīr adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam |
sarvaṁ sa pūtam aśnāti svaditaṁ mātariśvanā || 1298
pāvamānīr yo adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam |
tasmai sarasvatī duhe kṣīraṁ sarpir madhūdakam || 1299
pāvamānīḥ svastyayanīḥ sudughā hi ghṛtaścutaḥ |
ṛṣibhiḥ saṁbhṛto raso brāhmaṇeṣv amṛtaṁ hitam || 1300
pāvamānīr dadhantu na imaṁ lokam atho amum |
kāmānt samardhayantu no devīr devaiḥ samāhṛtāḥ || 1301
yena devāḥ pavitreṇātmānaṁ punate sadā |
tena sahasradhāreṇa pāvamānīḥ punantu naḥ || 1302
pāvamānīḥ svastyayanīṣ tābhir gachati nāndanam |

puṇyāṁś ca bhakṣān bhakṣayaty amṛtatvaṁ ca gachati ||
|| 1303 ||

yat te susīme (20.5) SMB. 1.5.10; the three mantras are:—

yat te susīme hṛdayaṁ hitam antaḥ prajāpatau |
vedāhaṁ manye tad brahma māhaṁ pautram aghaṁ ni gām
|| 10 ||
yat pṛthiryā anābhṛtaṁ divi candramasi śritam |
vedāmṛtasyāhaṁ nāma māhaṁ pautram aghaṁ riṣam || 11 ||
indrāgnī śarma yachataṁ prajāpatī (
yathāyaṁ na pramīyeta putro janitry adhi || 12 ||

yā tiraścī (16.6) the two mantras in SMB are 1.5.6-7:—

yā tiraścī nipadyate ahaṁ vidharaṇī iti |
tāṁ tvā ghṛtasya dhārayā yaje saṁdhāraṇīm aham ||
saṁrādhanyai devyai deṣṭryai svāhā || 6 ||
vipacit puccham abharat tad dhātā punar āharat |
parehi tvaṁ vipaścit pumān ayaṁ janiṣyate'sau nāma || 7 ||

yat kusīdam (9.14; 10.1,2) SMB 2.3.18. The mantras in SMB. are:—

yat kusīdam apradattaṁ mayeha
yena yamasya nidhinā carāṇi |
idaṁ tad agne anṛṇo bhavāmi,
jīvann eva pratihaste dadāni
|| 18 ||
ekāṣṭakā tapasā tapyamānā
jajāna garbhaṁ mahimānam indram |
tena devā asahanta śatrūn
hantāsurāṇām abhavac chacībhiḥ
|| 9 ||

In MS. 4.4.17: 245.9 three mantras occur:—

yat kusīdam apratītaṁ mayeha
yena yamasya nidhinā carāvaḥ |
etat tad agne anṛṇo bhavāmi,
jīvanne eva pratihastānṛṇāni ||
yad dhastābhyāṁ cakara kilbiṣāṇy
akṣāṇāṁ vagmum avajighram āpaḥ |
ubraṁ paśyāc ca rāṣṭrabhṛc ca
tāny apsarasām anudattānṛṇāni ||
ugraṁ paśyed rāṣṭrabhṛt kilbiṣāni
yad akṣavṛttam anu dattam etat |
nem na (-nna?) ṛṇān ṛṇavān īpsamāno
yamasya loke nidhir ajarāya ||

After this Varuṇa mantras begin. The readings may be checked in the light of my Kāṭhaka-Brāhmaṇa-saṁkalana pp. 126-27.

vāmadevyam (11.3; 12.6; 16.2; 18.13; 19.7; 21.10) SV. 682-684 are:—

kayā naś citra abhuvad ūtī sadāvṛdhaḥ sakhā |
kayā śaciṣṭhayā vṛtā || 682 ||
kas tvā satyo madānāṁ maṁhiṣṭho matsad andhasaḥ |
dṛḍhā cid āruje vasu || 683 ||
abhī ṣu ṇaḥ sakhīnāṁ avitā jāritṛṇām |
śataṁ bhavāsy ūtaye || 684 ||
svasti na indro vṛddhaśravāḥ
svasti naḥ pūṣā viśvavedāḥ
svasti nas tārkṣyo ariṣṭanemih
svasti no bṛhaspatir dadhātu ||

See Cintāmaṇi Bhaṭṭācārya on GGS. 1.9.5: 274, 275, 812.